The DRUZE HERITAGE



An ANNOTATED BIBLIOGRAPHY

Second Edition

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The **DRUZE HERITAGE**

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A	Author
APA PsycINFO	The American Psychological Association's publication, PsycINFO.
HA	*Historical Abstracts*
SA	*Sociological Abstracts*

Foreword

This new edition of The Druze Heritage: An Annotated Bibliography aims, as did the first, to stimulate interest in the study of Druze history and culture.

Over the last thousand years, the Druze have played an active role in the political, social and cultural development of the Arab East. Indeed, wherever they have lived in the world, they have made significant contributions and maintained a sense of solidarity as well as an attitude of openness towards other communities and cultures. They have also been known for abiding by an ethical code that emphasizes honour, honesty, trust and respect for others.

As shown by this new edition, much has been written about the Druze. Many of these writings have been informative and fair, while others have lacked accuracy, depth or thoroughness.

Other works, by Druze authors, have covered a wide range of subjects in the fields of history, literature and the arts and sciences in general; such studies form an important part of the Druze heritage.

The Druze Heritage Foundation aims to promote the scholarly study of Druze traditions and lifestyle. In order to achieve its goal, the foundation encourages research and publications in areas that are relevant to the history and secular life of the Druze community.

This updated edition comprises 2063 entries- 1138 books and 925 articles- which is most encouraging, and we would like to thank those who participated in providing the foundation with the information regarding these entries. The Druze Heritage Foundation welcomes and will gladly consider adding to future editions of this work, any suggested material that has not yet been covered by this bibliography.

Special thanks are due to Rana Yusuf Khoury who undertook the

revision and expansion of the first edition of this bibliography, and to Professor Kamal Salibi for writing the historical introduction for both editions.

Salim Khaireddine
The Druze Heritage Foundation

Introduction

The story of the Druze begins with the so-called Ka'ina, or 'occurrence': a pivotal conflict which broke out in Cairo in AH 408/AD 1017 among the Isam ʿili devotees of the reigning Fatimid caliph, al-Hakim bi-Amr Allah (AH 386-411/AD 996-1021), and which resulted in the downfall—and subsequent death· of their original leader, Muhammad ibn Ismaʿil al-Darazi, and his replacement by his chief rival, Hamza ibn ʿAli.

The dispute between Hamza and al-Darazi was over a theological issue; namely, how the living person of al-Hakim manifested the presence of the Godhead, or divine nature (Arabic *lahut*), in the world. Ismaʿili gnosticism had traditionally held the Fatimid caliphs to be infallible *imams* (divinely-appointed guardians of Islam), each of them, in his time, providing a living manifestation of *al-ʿaql al-faʿʿal*, the active intellect, or demiurge; one of the pre-eminent cosmic principles (*ḥudud*, singular *ḥadd*) recognizable in the Godhead, it is the active intellect which fashions the sensible world in the light of eternal ideas. In a departure from this doctrine, al-Darazi had argued that al—Hakim, unlike his predecessors in the Ismaʿili Imamate, was the living embodiment not of *al- ʿaql al-faʿʿal*, but of *al-ʿaql al-kulli*-the supreme cosmic intellect, which was the highest of the *hudud*. Hamza, by contrast, exalted al-Hakim above the rank of a mere *imam*, recognizing in his person the living manifestation of no particular *ḥadd* of the divine nature, but of the ultimate One, the transcendental Godhead which had created the supreme cosmic intellect and which possessed an inscrutable nature beyond human understanding. Hence, the name *al-Muwaḥḥidun* (from *tawḥid*, meaning the 'confession of the Oneness' of God), by which the Druze (*al-Duruz*,o *Durziyya*, commonly believed to have been so named by their detractors after the discredited al-Darazi) have historically preferred to be known. When al-Hakim disappeared late in AH 411/AD 1021, his devotees maintained that he had withdrawn from the world and would ultimately return to manifest

his full power and established the millennium, at which time those Druze who had remained steadfast in their faith would prevail over all mankind.

A historical digression is necessary at this point to place the Druze doctrine in its proper Islamic perspective. As a monotheistic religion based on the revealed authority of the Qur'an, Islam, in its mainstream Sunni as in its different sectarian forms, has always upheld the principle of equality in human standing among its followers as the basis of true justice (*ʿadl*,a opposed to *ẓulm*, or 'injustice'). While the Prophet Muhammad lived, all Muslims could stand as equals before his unanimously acknowledged spiritual pre-eminence as the Messenger of God. Following the Prophet's death, however, many Muslims felt that the principle of equality among believers was breached when the *umma*, or community of Islam, passed into the hands of caliphs (*khulafa'*, or 'successors', singular *khalifa*); these caliphs were chosen from among the old Quraysh aristocracy of Mecca, to the exclusion of other worthy Muslims – Quraysh being the tribe to which the Prophet had belonged. Some among the discontented argued that free elections on the basis of individual merit, regardless of tribal or ethnic origin, should be the basis for the choice of the caliphs, all Muslims being equal. This, historically, was to remain the point of view of the Muslim sect known as the Kharijites (*al-khawarij*, meanings 'the rebels'). Others maintained that equality among Muslims could only be maintained before the majesty of caliphs of the Prophet's direct lineage, or house (*ahl al-bayt*), rather than the prophet's tribe. The holders of this view, rallying around ʿAli, the first cousin and son-in-law of the Prophet (as the husband of the Prophet's daughter, Fatima, and the father of the Prophet's only two grandsons, al-Hasan and al-Husayn), came to be known as the shiʿat ʿAli, meaning the 'party' of ʿAli; hence, the name of the Shiʿa, or Shiʿites, among the Muslim sects.

'Ali did come to head the *umma* as the fourth caliph in succession to the Prophet (AD 556-661), raising the hopes of the Shiʿa to see the Muslim supremacy of the *ahl al-bayt* permanently established. When this failed to happen and the Caliphate, after ʿAli, became the dynastic preserve of the Umayyads of Damascus (AD 661-750) and then of the ʿAbbasids of Baghdad (AD 750-1258), the Shiʿa ceased to recognize the Islamic legitimacy of the reigning caliphs. Instead, they recognized a succession of *imams* as the legitimate guardians of the *umma*, the first *imam* being ʿAli, even before his acclamation as reigning caliph, the second, his elder son al-Hasan (d. AD 669),

and the third, his younger son al-Husayn (d. AD 680), who was killed in battle against the Umayyads at Karbala, in southern Iraq, while attempting to redeem the Caliphate for the Prophet's house. In due course, a gnostic trend developed in Shiʿa Islam, attributing to ʿAli a special standing as the inerrable Vicar of God (*waliy allah*), his spiritual infallibility passing down by naṣṣ, or 'designation', to the *imams* who succeeded him.

Following the death of al-Husayn, disagreements as to who should be recognized as the next *imam* led to the division of the shiʿa into numerous sects. Some maintained that any descendant of ʿAli and Fatima was qualified for the Imamate, provided he was capable of establishing and maintaining himself in the position. These were called the Zaydis, after a great-grandson of ʿAli called Zayd who made a bid for the Caliphate in the late Umayyad period and was killed in the process (AD 740). Others, called the Imami Shiʿa, insisted that the Imamate be restricted, by primogeniture, to the male descendants of al-Husayn, the preeminent martyr for the cause of *ahl al-bayt*.

Among the Imami Shiʿa, differences arose following the death of the sixth *imam*, Jaʿfar al-Sadiq, who was the fourth in succession to al-Husyan. Ismaʿil, the eldest son of Jaʿfar, had originally been designated by his father to succeed as seventh *imam*; he died, however, while his father was still alive. Accordingly, most of the Imami Shiʿa recognized his younger brother, Musa al-Kazim, as seventh *imam*, following Jaʿfar's death in the AD 765. These Shiʿa, eventually came to be known as *al-Ithnaʿashariyya*, or the Twelver Shiʿa, because they continued to recognize the *imams* of the house of al-Husayn down to the twelfth, Muhammad, who disappeared in AD 874. (The Twelver Shiʿa maintain that Muhammad went into a *ghayba*, or cosmic 'absence', from which he will ultimately return as *al-Mahdi al-Muntazar*, or the divinely-guided and awaited one', to redeem the world.) Other Imami Shiʿa, however, maintained that "the Imamate does not revert back (*al Imama la taʿud al-qahqara*)," that is, that the right of Ismaʿil to succeed as seventh *imam* could not revert back to his father, to be reassigned to a younger brother. Hence, there arose the sect of the *Sabʿiyya*, or Sevener Shiʿa, who recognized Ismaʿil, and not his brother Musa, as the le-gitimate seventh *imam*. The Sevener Shiʿa, no less than the Twelvers, considered the *imam* of the ʿAlid lineage to be infallible, the succession of each to the Imamate having been divinely preordained.

Among the Sevener Shiʿa were those who maintained that Ismaʿil, far

from being the last *imam* of the ʿAlid-Fatimid house, was actually succeeded by other *imams* from his line who lived in *sitr*, or 'hiding', awaiting the moment when they could re-emerge to establish the legitimate Muslim Caliphate under which justice, on the basis of equality among all believers, could at last prevail. In the view of these *Ismaʿiliyya*, or Ismaʿilis, as they came to be known, it was incumbent upon the faithful to prepare secretly the way for the re-emergence of the legitimate *imams* from hiding, so they could replace the usurping ʿAbbasid caliphs of Baghdad as the legitimate rulers of the *umma*.

Such was the efficiency with which the Ismaʿili *daʿwa*, or 'preaching', was done, that ʿUbaydallah, the sixth of the 'hidden' *immas* in succession to Ismaʿil, was able to emerge in the AD 909 and proclaim himself the first 'Fatimid' caliph in what is today Tunisia. Having done so, ʿUbaydallah formally assumed the regnant byname *al-Mahdi*, meaning 'the divinely-guided one'. Under the fourth Fatimid caliph, al-Mahdi's great-grandson al Muʿizz (AD 952-975), Egypt was conquered in AD 969 and the Fatimid capital was moved shortly after to Cairo – a new city specifically built for the purpose. Once firmly established in Egypt, the Fatimids began expanding into Syria: a rugged territory where tribalism and lawlessness had been rampant since the downfall of the Umayyads of Damascus in AD 750. The Fatimid conquest of the southern and central parts of Syria was begun during the reign of Caliph al-ʿAziz (AD 975-996) and completed during the reign of his son and successor, Al-Hakim (AD 996-1021).

While upholding the principles of Ismaʿilism, however, the Fatimid caliphs, once established in power, became so compromised by attending to ordinary affairs of state that they ruled much as other Muslims rulers did, or had done. The one caliph among them who sought to deliver on the Ismaʿili promise of the millennium was al-Hakim. Born in the splendour of the Fatimid court, al-Hakim succeeded to power when he was eleven years old. Seated on a golden throne and wearing a turban studded with priceless gems, he was proclaimed caliph on the day following his father's death. Once he had come of age, however, the young caliph rid himself of his guardians and began to introduce radical changes to the manner of Fatimid rule, exhibiting a simplicity, liberality and sense of social justice to which his subjects were unaccustomed. Having firmly established his rule at home, al-Hakim next turned his attention to the completion of his father's conquests in Syria,

pacifying the country and imposing orderly government upon it. And, in northern Syria, the young caliph proved more than a match for the entrenched Byzantines, both politically and militarily. This brought the Fatimid Caliphate to the height of its worldly power. But al-Hakim had another agenda as well, to which he gave at least equal attention. Bent on promoting ethical standards among his subjects, he introduced a succession of puritanical measures to combat prodigality and libertinism, and to prevent the rich and powerful from harming, or exploiting, the poor and defenceless. These measures seemed highly eccentric and unreasonable to the classes against which they were directed. But to those adhering most strictly to the tenets Isma'ilism, here at last was an *imam* determined to uphold the long-promised social justice and equality inherent in Islamic doctrine, not only in principle, but also in actual practice. To such Isma'ilis, al-Hakim was no ordinary, divinely-guided and infallible *imam*, but the fountainhead of the true faith in whose *nasut*, or living person, the One and ultimate Godhead had come to be revealed.

Starting from the latter years of al-Hakim's reign, the Druze theological concept of *tawḥid* was elaborated first by Hamza ibn ʿAli and then mainly – though not exclusively – by his *tali*, or 'follower', al-Muqtana Baha' al-Dine. The work was done in a succession of *rasa'il*, or 'epistles', and a number of other sacred tracts, which are collectively called the *Rasa'il al-Ḥikma* (Epistles of wisdom). Following the disappearance of al-Hakim, Druze preaching (*daʿwa*), which had gradually come to a halt in Egypt, began to be directed chiefly toward Syria, where it continued until AH 434/ AD 1042: the date of al-Muqtana Baha' al Din's *Risalat al-Ghayba* (Farewell Epistle). In Syria, the preaching attracted a following among the Arab tribes and clans inhabiting such rugged mountain areas as Jabal al-Summaq (in the vicinity of Aleppo), Wadi al-Taym (the western slopes of Mount Hermon), the Shuf mountains of the southern Lebanon, and the hill country of the southern Galilee and the adjacent Golan (*al-Jawlan*), as well as in the peripheries of the Ghuta, or 'oasis' of Damascus , and the mountain borders of the Hauran plain to the south (the area that subsequently came to be known as Jabal al-Duruz, meaning the Druze Mountain). These are areas known to have been settled by branches of the major South Arabian tribal confederations, for the most part before the coming of Islam. In the regions where it spread, the Druze teaching provided spiritual impetus for a wave of

rural revolts that were apparently aimed at the dispossession of established landlords in favour of a free peasantry. (One such revolt, in Jabal al Summaq, was suppressed with the utmost severity in AH 423/AD 1032.) Before long, however, al-Muqtana Baha' al-Din withdrew into concealment and the Druze *daʿwa* ceased in Syria. It was subsequently taught that no further conversion to the true *tawḥid* would be accepted.

Thus, the Druze, almost from the very beginning, emerged as a closed community, accepting no proselytes and keeping their doctrines secret. Their faith, as formulated by Hamza and al Muqtana Baha' al-Din, derives inspiration from the speculative Muslim theology of the Muʿtazila (eighth to tenth centuries AD) and the neo-Platonic gnosticism of Ikhwan al-Safa (tenth century AD). It also reflects the influence of the ancient Greek thought, according special reverence to leading Greek philosophers such as Pythagoras, Socrates, Plato, Aristotle and Plotlinus. Fundamental tenets of Druzism prescribe unqualified equality among believers, be they men or women, as well as a strict moral discipline enjoining them, first and foremost, to be honest and truthful among themselves, to defend and help one another, and to maintain the secrecy of the faith.

By the time of the great Druze reformer ʿAbdallah al-Tanukhi, often known as al-Sayyid (d. AH 885/AD 1480), if not largely by his initiative, Druze religious practice came to distinguish between two categories of believers among both men and women: the *ʿuqqal* (meaning the 'wise'), who had sought and received initiation into the tenets of their faith, and the *juhhal* (meaning the 'ignorant', or 'uninitiated'), who had not. Distinguished by a special *zayy*, or dress, the *ʿuqqal*, once initiated, were expected to lead sober and virtuous lives, recite regular prayers, abstain from all stimulants, accept no goods or emoluments from morally questionable sources, avoid violence and other excesses in behaviour, maintain salutary relations with everyone, and place their good offices at the service of the community for the settlement of disputes. The *juhhal*, though expected to abide by the Druze code of communal honour, were not bound by any religious obligations; for spiritual guidance, they depended on the counsel of the *ʿuqqal*. When the community was in danger, however, it was for the *juhhal*, not the *ʿuqqal*, to take up arms in its defence. Hence, the famous Druze saying: "Without ʿuqqal, people lose their rights; "*without ʿuqqal*, people lose their rights; without *juhhal*, they are cut to pieces (*Qawm bila ʿuqqal daʿat huquq-hum; qawm bila juhhal rahu qatayiʿ*)."

What further heightened the sense of group solidarity and communal continuity among adherents of the Druze faith was its teaching that the number of souls in existence is fixed and immutable. According to this teaching, the individual soul, upon death, is immediately reincarnated, unless it has reached perfection and is so subsumed into eternal bliss. The souls of the Druze are invariably reincarnated as Druze, each soul being subjected to repeated moral testing in its successive incarnations. Druze failing the test in one incarnation may pass it in another. Likewise, Druze who do not seek admission into the ranks of the *ʿuqqal* in one incarnation may choose to do so in another. The final judgement will only come on the Day of the Resurrection (*Yawm al-Qiyama*) when al-Hakim returns to the world; then, those Druze souls that best acquitted themselves in their successive incarnations will dwell nearest to God.

It was the passive expectation of al-Hakim's return to vindicate the true faith that sustained the Druze in their rugged Syrian homelands through the vicissitudes of the centuries that followed. Just as important, however, was the community's internal discipline. Historically, Druze society has been marked by a degree of mutual confidence and respect among its component elements that is rare in the annals of communal life. And therein lies the secret of the survival of the Druze community in the worst, as in the best, of times. Because they are confident of their communal solidarity, the Druze have never feared social or political cooperation with others, asking only that such collaboration be based upon equality, reciprocated courtesy and goodwill—the refinements of Druze courtesy being, indeed, proverbial. The fact that they neither sought nor accepted converts to their ranks gave them no reason to be intolerant of other religious groups.

It was during the period of Crusader rule in Syria (1099-1291) that the Druze first emerged into the full light of history, in the Gharb region of the Shuf mountains. As redoubtable warriors serving the Muslim rulers of Damascus against the alien invaders, the Druze were given the task of keeping watch over the Crusaders in the seaport of Beirut, with the aim of preventing them from making any encroachments inland. Subsequently, the Druze chiefs of the Gharb placed their not inconsiderable military experience at the disposal of the Mamluk rulers of Egypt (1250-1516); first, to assist them in putting an end to what remained of Crusader rule in coastal Syria and, later, to help them safeguard the Syrian coast against Crusader

retaliation by sea. (In 1425, a Druze contingent from Beirut and the Gharb joined in a major Mamluk naval expedition against Cyprus, where the last remnant of Crusader rule in the Near East was reduced to subservience.) In return for the valuable services rendered by the Druze of the Gharb and other parts of the Shuf mountains, the Mamluks appear to have allowed them the freedom to manage their internal affairs with minimal interference from the central government in Cairo, or its Syrian agency in Damascus.

(The history of the Gharb Druze during the Crusader and Mamluk periods is known from the work of two remarkable Druze historians, Salih ibn Yahya (d. ca. 1435) and Ahmad ibn Hamza ibn Sibat (d. 1523), no such documentation being available regarding the Druze of other Syrian regions. It appears, however, that the Druze of Hauran were among the peasants and tribesmen of that area who fought and decimated the forces of the second Crusade, as they advanced from Palestine to attempt the capture of Damascus in 1147. Notably, the Druze placed their military resources at the disposal of the Sunni Muslim state against the Crusaders at a time when their community was being singled out for special condemnation by the Sunni religious establishment on account of its beliefs.)

Unlike the Mamluks, the Ottomans who succeeded them as the rulers of Syria in 1516were not prepared to allow the Shuf Druze the customary local freedoms which they had come to regard as established rights. Consequently, the sixteenth and seventeenth centuries were to witness a succession of armed Druze rebellions against the Ottomans, countered by repeated Ottoman punitive expedition against the Shuf in the course of which the Druze population of the area was severely depleted and many villages laid waste. These military measures, however, severe as they were, did not succeed in reducing the local Druze to the required degree of subordination. This led the Ottoman government to agree to an arrangement whereby the different *nahiyes* (districts) of the Shuf would be granted in *iltizam* (that is, in fiscal concession) to one of the region's emirs, or leading chiefs, leaving the maintenance of law and order in the area, and the collection of its taxes, in the hands of the appointed emir. This arrangement was to provide the cornerstone for the privileged status which ultimately came to be enjoyed by the whole of Mount Lebanon in Ottoman Syria, Druze and Christian areas alike. (The history of the Shuf Druze for the Ottoman period is known from

the work of Christian—mainly Maronite—historians, as well as from other local and Ottoman sources, and from Ottoman archival material.)

(Remarkably, the Shuf Druze had taken up arms against Ottoman rule when the Ottoman Empire was at the peak of its power. Starting from the middle decades of the nineteenth century, the Hauran Druze of Jabal al-Duruz—whose earlier history remains obscure due to a lack of documentation—put up a similar resistance to determined efforts on the part of the Ottoman state to tighten its weakened control over Syria. Later, in the mid 1920s, these same Hauran Druze rose in armed rebellion against the French shortly after France, emerging victorious from the First World War, was allotted its mandate over Syria and Lebanon. This Druze revolt was to trigger a general Syrian insurrection against the French Mandate, lasting for nearly three years.)

Historically, the close relations between the Druze and Christians of the Lebanon date back to the sixteenth century, when the Druze of the Shuf, whose livelihood depended on silk production, first opened their country to large-scale Christian—and principally Maronite—peasant migration from the north, to help produce the silk. To encourage this Christian immigration, the leading Druze chiefs of the area made generous donations of land to Maronite and other Christian monastic orders for the building of monasteries and churches; tradition has it that the Druze villages where the Christian newcomers settled came to be called 'honoured villages (*ḍiya' musharrafa*)'. Meanwhile, as the Druze emirs holding the *iltizam* of the Druze area gained control over the adjacent Maronite *nahiye* of Kisrawan, the management of the affairs of Mount Lebanon developed into a close Druze-Maronite partnership.

Having the advantage of numbers and of privileged external connections, the Maronites eventually started to gain the upper hand in his partnership. This development appears to have elicited little Druze concern in its initial stages but, before long, tensions began to rise. Incited and openly backed by France, the Maronite clerical and feudal leadership began, from the 1840s, to seek complete dominance over the whole of Mount Lebanon, causing the Druze to feel dangerously threatened on their very home ground. When the Druze reaction, in full force, finally came in 1860, its violence was such that the Christian parties who had provoked it fled the scene, leaving the defentless Christians of the Druze regions to their fate.

While the manner in which the Druze fell upon their terrified Christian neighbours in 1860 – in the Shuf, Wadi al-Taym and elsewhere – went far beyond the justifiable limits of self-defence, what is represented at the time was an outburst of pent-up feelings of hostility provoked by decades of equally unjustified Christian provocation. Over a century later, during the course of the multifaceted Lebanese civil war of 1975-1991, Christian provocation was even more pronounced and included indefensible attacks on isolated and unprotected Druze communities in different parts of Mount Lebanon (notably, in the Matn and Shahhar districts). This was a decisive factor in eliciting violence with which the Druze attacked Christians living in their midst in 1983, devastating their villages and forcing a massive Christian exodus from the Shuf. In both instances, the Druze recourse to violence represented a departure from the historical Druze norm, which had emphasized peaceful coexistence on the basis of equitable partnership and mutual goodwill. However, to maintain this norm, the community had first to attend to its survival, which is why, at various turning points in their history, the Druze felt compelled to resort to arms when they perceived their community to be in danger. This compulsion was the same regardless of whether the perceived danger came from a neighbour or an external power, or whether the odds were with the Druze or overwhelmingly against them.

Proud of their communal identity and solidarity, the Druze have also been staunchly attached to their native soil; the same Druze families have lived in the same towns and villages, if not the same houses, for centuries, with hardly an interruption. Attachment to community and territory, however, has never been a bar to active Druze involvement in the affairs of the broader societies to which they belonged; nor has it obstructed the Druze commitment to the wider Arab identity that they share with other Muslim and Christian communities of the Near East. Moreover, though socially conservative, the Druze have exhibited a remarkable openness to Western cultural influences in modern times. During the nineteenth and early twentieth centuries, Lebanese Druze chiefs welcomed and offered their protection to British and American missionaries arriving to establish schools and colleges in the Shuf mountains, as they had in Beirut; furthermore, by sending their own sons and daughters to these teaching institutions, they set the example for others. As a resultd, the spread of modern education began particularly early among the Druze, no less than among Lebanese

Christians. In due course, Druze educated at home or abroad came to be counted among those playing leading roles in the social, economic and cultural advancement of Lebanese society, as of the broader Arab society thereby placing their community in the vanguard of the Arab development.

All of these considerations make the heritage of the Druze community a subject worthy of serious academic investigation – beginning with a thorough survey of Druze literature and of centuries of literature written about the community, both by its supporters and by its detractors. Hopefully, the present bibliography, will help provide not only the basic material, but also an incentive for further study in the field.

Kamal Salibi

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'Abbud, Ilyas. أوراق مضيئة للأمير الفارس قاهر اتفاقية سايكس بيكو، مجيد بن توفيق أرسلان على خطى الأسلاف المجاهدين مؤسسي لبنان العربي مع ذكريات عن عهود الخوري، شمعون، شهاب، الحلو، فرنجية وسركيس

The shining record of the heroic prince, vanquisher of the Sykes-Picot Agreement, Majid bin Tawfiq Arslan: In the footsteps of the forefathers, the founders of Arab Lebanon, with reminiscences on the eras of al-Khuri, Sham'un, Shihab, al-Hilu, Franjiyye and Sarkis. Beirut: the author, 1984.

Abbud's book is a rather amateurish attempt to write a biography of Majid arslan, former leader of the Yazbaki faction of the Druze community in Lebanon and a parliamentary deputy and cabinet minister on an almost regular basis after independence in 1943. The book begins with a survey of the history of the Arslan family since the time of its arrival in Mount Lebanon as one of the Tanukh clans. The sections that follow deal with the history of the family during the epochs of the Ma'nid and shihabi emirates and until the establishment of an independent Lebanese state. The last part of the book deals exclusively with Majid Arslan as political leader and politician. Several appendices appear at the end of the book, one of them dealing with Arslan's role in the battle of Malkiyye during the 1948 Arab-Israeli war; at the time, Arslan was the Lebanese minister of defence.

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Depuis l'apparition de la civilisation, son parcours ne fut ni homogène nirectiligne. Parsemé de pics et de creux, de hauts et de bas, ce parcours sauvegarda néanmoins sa direction positive qui agissait en faveur de l'être humain et lui assurait, autant que faire se pouvait, le bien-être matériel et

spirituel. C'était, du moins, l'une des tâches des sociétés traditionnelles. Actuellement, avec l'avènement de la globalisation, la civilisation change de ton. L'aspect grandioseet surabondant de le nouvelle technologie implante unemodernité de la vie humaine. Les sociétés traditionnelles,piliers des vieutemps, disparaissent à vue d'œil sans que nul, du moins apparemment, ne s'en soucie. Serait-ce le destin de la communanté druze? Nous ne sommes pas amateurs de société tradionelles, mais nous les respectons. En jalonnant l'Histoire, elles ont, chacune accompli leur devoir et assumé leurpart, souvent énorme, dans le patrimoine de l'humanité. De plus en plus, on quitte ces moments où chaque société avait sa propre identité et son caractère unique.La civilisation contemporaine, férue de renouveau, condamne ce qui est ancien. Est-elle indiscutablement positive? Notre réponse est plutôt négative.

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Contrary to what the title of the book suggests, the theme of the book is that the Maronite community in Lebanon, called the "Maronite Nation" arbitrarily by the author, has become conscious of its identity as a nation as early as the nineteenth century and since then has been fighting against the Ottomans and their supporters, the Druzes (also called a nation, p. 2) in Lebanon in a war of national liberation. . .. [T]otally lacking also is any attempt to describe the Maronite-Druze relationship, socio-economic or political, during the period of 1840-1860. What we find instead is a host of characters barely identified who come and go battling each other on the question of succession to the emirate of Damascus, Sidon or Acre. Ironically, none of the characters, whether belonging to the Ma'nid or the Shihabi dynasty, were Maronites, the first being Druze, the second Muslim Sunni. Yet, the author wants us to believe that Fakhr El Din II and Bashir Shihab II, his two main characters, were fighting for the Maronite nation. The first 80 pages of the 144-page publication includes a discussion of elementary historical incidents that are barely related to the supposedly main focus of the book. Only in chapter five does the author begin to deal with the topic and here the weakness of the book becomes glaring ... [for] the author chose to limit himself to unsupported assertions that the conflict that emerged between 1840-1860 was a Maronite national liberation movement against the Ottomans and their agents the Druzes. Finally, as a dissertation hurriedly turned into a book, the study under review suffers from many weaknesses, such as the inordinate, inappropriate and unfortunately inaccurate use of footnotes. [Abdo I. Baaklini, Muslim World 72, nos. 3-4 (July/October 1982): 274-275.]

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Abu Muslih, Hafiz. واقع الدروز: معتقداتهم، خلواتهم، أدباؤهم وتاريخ دير القمر The facts about the Druze: Their beliefs, religious retreats, men of letters and the history of Dayr al-Qamar. Beirut: al-Maktaba al-haditha, [?1980s].

An expanded second edition of the book immediately preceding to which the author added a chapter entitled "Al-Mukhtasar fi tarikh Dayr al-Qamar." According to the author, this last chapter was taken from another book of

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Abu Muslih, Kamal. كمال جنبلاط الإنسان Kamal Junblat the person. al-Mukhtarah: al-Dar al-Taqaddumiyah, 1987.

Abu Muslih, Kamal. كمال جنبلاط، ١٩١٧-١٩٧٧ Kamal Junblat 1917 - 1977. al-Mukhtarah: al-Dar al-Taqaddumiyah, 1981.

Abu Muslih, Kamal. معجم العربي المستعجم من أسماء المدن والقرى والأماكن في جمهورية لبنان الكبير: دراسة لغوية بالنظر الى علاقة الإسم بطبيعة المكان المسمى به A lexicon of Arabic words of foreign origin relating to the names of cities, villages and [other] places in the Republic of Greater Lebanon: A linguistic study on the relationship between place names and the topography of their locations. al-Mukhtarah: al-Dar al-Taqaddumiyah, 1989.

Abu Sa'd, Ahmad. معجم أسماء الأسر والأشخاص ولمحات من تاريخ العائلات A lexicon of the names of families and individuals and a glance at family histories. Beirut: Dar al-ilm lil-malayin, 1997.

This book contains genealogical tables for a number of Druze and non-Druze families from Mount Lebanon.

Abu Saleh, 'Abbas and Sami Nasib Makarem. تاريخ الموحدين الدروز السياسي في المشرق العربي The political history of the Druze Muwahidin in the Arab Orient. Beirut: al-Majlis al-Durzi lil-Buhuth wal-Inma', 1980.

Abu Saleh, 'Abbas. الأزمة اللبنانية عام ١٩٥٨ في ضوء وثائق يكشف عنها لأول مرة

The Lebanese crisis in 1958 in light of new documents revealed for the first time. Beirut: al-Manshurat al-Arabiya, 1998.

Abu Saleh, 'Abbas. التاريخ السياسي للإمارة الشهابية في جبل لبنان ١٦٩٧-١٨٤٢ The political history of the Shihabi emirate in Mount Lebanon, 1697-1842. Beirut: Abu-Salih Abbas, 1984.

Abu Saleh, 'Abbas. كتاب التربية الاجتماعية عند الشيخ الفاضل أبي هلال Social education of the مؤتمر التربية الإسلامي الفكر التربوي الإسلامية revered Sheikh Abi Hilal, a book issued by the Islamic education conference: the Islamic educational thought. Beirut: Dar al-Maqasid al-Islamiah, 1981.

Abu Saleh 'Abbas. الثورة ضد ابراهيم باشا في سورية The revolt against Ibrahim Basha in Syria. Beirut: n.p, 1988.

Abu Saleh al-Armani. *The Churches and Monasteries of Egypt and Some Neighbouring Countries* . B. T. A. Evetts. Oxford: Clarendon Press, 1895. Notes by Alfred J. Butler.

Abu Shaqra, 'Abbas Mahmud. ديوان العواطف The collection of sentiments. n.p.: 1993.

This is a collection of poems written early in the twentieth century. The poet was editor-in-chief of several Arab newspapers in the United States as well as a political activist and a founding member of Hizb Surya al-Jadida (The New Syria Party). Consequently, the poems have an obvious Arab nationalist slant.

Abu Shaqra, 'Arif Yusuf. ثلاثة علماء من شيوخ بني معروف Three learned Banu Ma'ruf [Druze] sheikhs. Beirut: Dar al-Ghadd, 1957.

This work includes biographical entries for Emir Sayf al-Din al-Tanukhi, Shaykh Yusuf al-Kafarquqi and Shaykh Muhammad Abi-Hilal, better known as al-Shaykh al-Fadil, as well as selections from their mystical Sufi poetry.

Abu Shaqra, Iffat. *Les Realtions inter-druzes* (libano-syro-israeliennes). n.p.: n.p., 1992.

Abu Shaqra, Muhammad Dawud. لباب العلوم The essence of knowledge. Beirut: Maktab mashyakhat al-aql, 1980. The author was the religious head of the Druze community (shaykh al-aql) in Lebanon between 1949-1991.

Abu Shaqra, Nayif. التحولات الإقتصادية والإجتماعية في مجتمع جبل لبنان ١٩٠٠–١٥٥٠ Economic and social changes in the society of Mount Lebanon, 1550-1900: The example of Ammatur /Jizzin/ Iqlim al-Tuffah. Beirut: Dar al-Nashir, 1999. This is a socio-economic study of land ownership and tax collection in Mount Lebanon based largely upon documents retained by members of the author's family. The study traces the politico-economic decline of the Druze community in Mount Lebanon vis-à-vis the corresponding rise of the Christian Maronites and attributes it to the inability of the Druze to adapt after the collapse of their feudal order due to economic and politico-legal changes within the Ottoman Empire during the nineteenth century.

Abu Shaqra, Sami. أبناء النور عبر العصور Children of light through ages. Dar al-Andalus, n.p..

Abu Shaqra, Sami. إعصار على الشاطىء (شعر) Hurricane on the beach (poem). Ammatour, (Lebanon): Maktabat Nassif, 1976.

Abu Shaqra, Sami. التوحيد الدرزي في دينه ودنياه Druze Tawhid in its religious and temporal aspects. n.p.: n.d..

Abu Shaqra, Sami. التوحيد الدرزي في مضمونه الإنساني يوضحه ثلاثة من أقطابه The humanist content of Druze Tawhid clarified by three of its leading authorities. Ammatour, (Lebanon): Maktabat al-Anwar, 1984.

Abu Shaqra, Sami. سيرة معلم A teacher's biography. Beirut: Dar al-Farabi, [?].

Abu Shaqra, Sami. صوارم الدروز صواعق على كل طغيان: ملحمة Druze swords [fall] like thunderbolts on all tyranny: An epic. Ammatour, (Lebanon): Muassasat al-Anwar, 1984.

Abu Shaqra, Sami. عقيدة الدروز في عمق جذورها ومقوماتها وأعلامها: شعر موادح The Druze doctrine in its fundamentals, its foundations and its

luminaries: Illustrative poetry. Ammatour, (Lebanon): Maktabat Nasif, 1987.

Abu Shaqra, Sami. كمال جنبلاط يوضح ويعتذر Kamal Junblat explains and apologizes. n.p.: 1977.

Abu Shaqra, Sami. مناقب الدروز في العقيدة والتاريخ Druze virtues in doctrine and history. Ammatour (Lebanon): Maktabat Nasif, n.d.

Abu Shaqra, Sami. موسوعة الأديان الباطنية والظاهرة The encyclopaedia of esoteric and manifest religions. Beirut: Dar al-Ikhtisas lil-Nashr, 3 vols.

Abu Shaqra, Sami. نافذة على علم الروح الحديث A window on the modern science of the spirit. Edited by Subhi Nayif Abu Shaqra and Asad Rustum. n.p.: 1987.

This is a study on the Druze belief in taqammus (the transmigration of the soul).

Abu Shaqra, Ussama. أصول تطبيق قانون الضريبة على القيمة المضافة The basis of applying tax law on added value. The author, 2004.

Abu Shaqra, Ussama. المسيح في القرآن Christ in the Koran. The author, 2004. 202p.

Abu Shaqra, Ussama. دليل الموضوعات في آيات القرآن الكريم The subject guide of Koranic verses. 2001. 1230p.

Introduction by Dr. Hisham Nashaba

Abu Shaqra, Yusuf Khattar. الحركات في لبنان الى عهد المتصرفية Insurrections in Lebanon till the time of the Mutasarrifiyya. Beirut: Matbaat al-ittihad, 1952. This work contains the recollections of Husayn Ghadban Abu-Shaqra from the year 1787 to 1860. Abu-Shaqra was a Druze eyewitness to the 1860 sectarian strife in Mount Lebanon and this is the only account of those events which shows the Druze point of view.

Abu Sunana, Bénoit. *Le Probléme Publique Syrien*. Paris: n.p., 1925.

Abu Trabi, Jamil. من هم الموحدون الدروز؟ نشأتهم التاريخية توزعهم الجغرافي، عقيدتهم الدينيه، عاداتهم وتقاليدهم، نضالهم الوطني والقومي، أشهر أعلامهم Who are the Druze Muwahhidun? Their historical beginnings,

geographical distribution, religious doctrine, customs and traditions, their patriotic and national struggle and their most eminent notables. Damascus: Dar Alaa al-Din, 1998.

Abu Ziki, Fuad. الأمير السيد جمال الدين عبدالله التنوخي: سيرته، أدبه Emir Jamal al-Din Abdullah al-Tanukhi His biography and writings. Beirut: Dar al-Iqtisad wal-Amal, 1997.

Abu Ziki, Fuad. الشيخ الفاضل محمد أبو هلال شيخ مشايخ الموحدين الدروز: سيرته وأدبه ١٩٢٤ The revered sheikh Muhammad Abu Hilal, the shiekh of the Druze shiekhs: his biography and literary works 1924. n.p.: al-Dar al-Wataniya lil-Dirasat wal-Nashr wal-Tawthik, 2001.

Abu Ziki, Fuad. ثلاثة أدباء روحانيين من شيوخ بني معروف Three spiritual men of literature from the sheikhs of Bani Maarouf.

Abu Ziki, Fuad. سيرة الناسك العابد رائد الخلوات وفقيدها: الشيخ إيّاد The biography of the hermit and worshiper, the pioneer attendee of the Druze holy places, and the deceased Sheikh Iyyad. n.p.: n.p., n.p..

Abu Ziki, Fuad المعنيون من الأمير فخر الدين المعني التنوخي إلى الأمير سلطان الأطرش المعني التنوخي. The Mu'nids from prince Fakhr al-Din al-Ma'ni Tanoukhi. to prince Sultan al-atrash al-Ma'ni al-Tanoukhi al-Mukhtarah: al-Dar al-Taqaddumiyah, 2008.

Abu Ziki, Tariq Bahij. عائلة أبو زكي: أصلها ونسبها وسلاسل الأقدمين والحديثين من أبنائها The Abu Ziki family: Its origin and descent and the lineages of its older and more recent members. Hurayk, Lebanon: Matbaat dar al-huda, 1998.

Abul Husn, Sa'id. بنو معروف بين السيف والقلم The Druze between the sword and the pen. Suwayda (Syria): Matbaat al-Jabal,

Adham, Khalid. مذكرات خالد ادهم The memoirs of Khalid Adham. Beirut: al-Dar al-Muttahida lil-Nashr, 1973. 3 Parts.

Adler, [Jakob] Georg Christian. *Museum Cuficum Borgianum Velitris*. Rome: Apud Antonium Fulgonium, 1782. 2 vols [In Latin.]
Adulhusson, David. Evangelism: taking the Gospel to the Druze People. 1997.

Ahdab, 'Aziz (al-). فخر الدين إن حكى، عودوا إلى الينابيع If Fakhr al-Din had spoken: Return to the sources. Beirut: Dar al-kitab al-Lubnani, 1973.

Ahdab, 'Aziz (al-). فخر الدين الكبير، مؤسس لبنان الحديث Fakhr al-Din the Great, the founder of modern Lebanon. Beirut: Dar al-kitab al-Lubnani, 1973.

Ahmadiyah, Kamal. أضواء على العمليات المصرفية Shedding lights on the banking transactions. Beirut: Dar Lubnan, 2008.

Akhmadulina, Bella. *Druzei moikh prekrasnye cherty.* Moskva: Eksmo-Press,1999.

'Alam al-Din, Najib. *The Flying Sheikh.* London: Quartet, 1987. 290p. [Raymond N. Habiby, *Journal of Asian and African Studies 28*, nos. 1-2 (January/ April 1993): 135-6.]

Sheikh Najib Alam al-Din, former long-time Chairman of the Board of Directors of Middle East Airlines, stands as a legend in Lebanon's contemporary history. . . . [He] rose to both national and international fame in the business world. He is the man who developed Middle East Airlines (MEA) from a smaller feeder airline to an important and respected international air carrier. . . . The Flying Sheikh, a name the media gave him, found time on top of managing MEA to serve as a cabinet minister, a member of the Board of Regents of the American University of Beirut and serve on the Board of the International Air Travel Association (IATA). This exceedingly fascinating book with its uncompromising realistic outlook, comparative narrative style, and keen humour and wit, is the life story of the author, a life that cannot be separated from the two biggest enterprises in Lebanon, namely the Middle East Airlines and Intra Bank. Naturally the story of those two companies is the story of Lebanon's post World War II politics, and in particular confessionalism and the singular power of the President of the Republic. The story of contemporary Lebanon cannot be told without some understanding of the different roles played in Lebanon and the region by the USA, Britain, France, Israel, the USSR, and other Arab countries. This is why the book is ... a must reading for anyone interested in the Middle East and Lebanon in particular.

'Alam al-Din, Najib. *Turmoil: The Druzes, Lebanon, and the Arab-Israeli*

Conflict. London: Quartet Books, 1993. 292p. Illustrated. Map. [Raymond N. Habiby, Journal of Asian and African Studies 29, nos. 1-2 (January/April 1994): 156-57.]

The book deals with three separate but interrelated subjects. The first is the story of the Druze throughout history, the second is the story of the long drawn-out Maronite-Druze conflict including the recent Lebanese civil war and the author's reflections on the future of Lebanon, and the third is a discussion of the Arab-Israeli conflict. The author is surprised that in spite of a long record of friendly Druze-British and Druze-US relations, there is little understanding of the Druze by both the British and the US publics. The book is an attempt to introduce the uninitiated British and American publics to the Druze of the Middle East. . . . The second and third parts of the book are exceptionally interesting since the author draws heavily on his personal knowledge and experiences as a renowned Lebanese and Middle Eastern personality who was both an astute observer and a direct participant in Middle East developments and turmoil. . . . [The author] strongly argues that the problems of the world and those of the Middle East in particular are the work of the arms merchants who keep creating or widening conflicts as a means of selling the weapons they produce and reaping profits. . . . The most incisive part of the book is the author's study of the Arab-Israeli conflict. He is a strong advocate of peace and is critical of the Arabs for having gone to war although they realised that the United States would never allow Israel to go under. ...He suggests a "solution" to the Arab-Israeli conflict which includes the resettlement of the Palestinian refugees in the Arab world, with each state accepting a percentage based on the size of its population

'Alam al-Din, Nura S and Paul D. Starr. *Crucial Bonds: Marriage among the Lebanese Druze.* Delmar, NY: Caravan Books, 1980. 129p.

This study is based upon an examination of marriage records compiled by Lebanese courts from 1931 to 1974 and interviews with informants, all within the framework of the authors' familiarity with Druze society. After first acquainting the reader with Druze cultural and religious beliefs, Alam al-Din and Starr present and analyze their quantitative data, giving particular attention to the role of the bride price (mahr) in marriage among Lebanese Druze. However, although they provide insights into the

connection between the amount, use and social function of the mahr and other aspects of Druze social organization, a certain vagueness impairs their analysis of such questions as the way in which marriages are arranged and the role of women in the negotiation of marriage contracts. This deficiency may be linked to the lack of empirical data on these subjects. Nonetheless, the authors provide a highly credible account of marriage practices among Lebanese Druze.

'Alam al-Din, Rabi'. I, *The Devine*. NY: Norton: Book Buffs, Ltd., 2001.

'Alam al-Din, Sulayman Salim 1921. المغني في أبواب التوحيد والعدل The indispensable in chapters of unity and justice. Matbat Dar al-Kutub al-Masriya, 1962. Tahqiq Madkur Ibrahim.

'Alam al-Din, Sulayman Salim. التصوف الإسلامي: تاريخ، عقائد، طرق، Islamic Sufism: History, dogmas, orders, notables. Beirut: Dar أعـــ لام Nawfal, 1999.

'Alam al-Din, Sulayman Salim. تذكر يا مروان: المدارس الفكرية والتيارات السياسية ودعوة التوحيد الدرزية Remember, O Marwan!: The intellectual schools, political trends and the call to Druze Tawid. Beirut: Dar Nawfal, 1998.

'Ali, Asa'd Ahmad. شعر كمال جنبلاط: زعتر برّي The poetry of Kamal Junblat, wild thyme. Beirut: n.p., 1973.

American Druze Society. *American Druze Society*. n.p.: n.p., 2000. This is a compilation of the speeches and eulogies delivered at the funeral of Yusuf al-Bu'ayni in 1988.

American Druze Society. *Our Heritage*. Middle East: Mariott Library, Official Newsletter of the American Druze Society, Level 5.

American Druze Society. *The Tawhid Faith*. n.p.: n.p., n.d.. Stories, lessons and prayers, book one.

American Druze Society. *The Tawhid Faith*. n.p.: n.p., n.d.. Stories, lessons and prayers, book two.

American Druze Society. *Yearbook*. California: Eagle Rock,

American University, Washington DC. *The Constitutional and Political Status of Minorities in Israel*: The Druze Community . New York: 1994.

Amil, Mahdi. بحث في أسباب الحرب الأهلية في لبنان A Study of the Causes of the Civil War in Lebanon. Beirut: Dar al-Farabi, 1979.

Amil, Mahdi. تقديم لنفي التفكير الطائفي An Introduction to the Negation of Sectarian Thought. Beirut: Dar al-Farabi, 1985.

Ammar, Shawqi Anis. التقمّص Transmigration of souls. Jamiyat Judhur, 2002.

Ammar, Yahya Husayn. تاريخ وادي التيم والأقاليم المجاورة The history of Wadi al- Taym and its neighbouring regions. Yanta, Lebanon: n.p., 1985. 3 volumes in one. These three volumes survey the history of Wadi al-Taym, supposedly the original habitat of the Druze in geographical Syria, from the second millennium BC to the nineteenth century AD. The first volume deals with the early period in a rather general way, while the second and third volumes focus on political developments in Wadi al-Taym and cover the Qaramita, the Crusades, the Mongol invasion, the Ottoman conquest and the establishment of Mount Lebanon's Maanid and Shihabid principalities, in addition to the Egyptian campaign of 1840 and its regional politico-religious repercussions.

Ammar, Yihya. الأصول والأنساب Origins and descent. n.p.: Dar al-Duha, 2002. Part I and II.

Amnesty International. *Israel and the Occupied Territories* ᴂD Conscientious Objectors to Military Service . London: 1991.

Amnesty International. *Town Arrest Orders in Israel and the Occupied Territories*. New York: 1984.

Anba. سيبقى فينا وينتصر He will remain with us and will be victorious. Beirut: 1977.

Andary, Nezar. *On Druze Identity*. n.p.: n.p., 1994. 54p.

This is a brief work focusing on the meaning of Druze identity and its implications. Of special interest is the section on leading Druze figures and

intellectuals, including Shakib Arslan, Kamal Junblat, Nadia Tueni and Samih al-Qasim.

Anderson, J. N. D. (sir). *The personal statute lawof the Druze community* . Leiden: E.J Brlil, 1953.

Andréa, (Général) and Charles Joseph Edouard. *La révolte Druze et l'insurrection de Damas*, 1925-1926. Paris: Payot, 1937. Bibliothe `que Historique.
This is General Andréa's account of the revolt in the Houran (1925-1926) and its subsequent spread to Damascus. Andréa served in the French forces that were sent to suppress the revolt.

Andréa, (Général) and Charles Joseph Edouard. تاريخ الدروز وتمرّد دمشق The history of the Druze and the insurrection of Damascus. Hafiz Abu-Muslih. Hafiz Abu-Muslih. Beirut: Al-Maktaba al-haditha lil-tibaa wal-nashr, 1971. Another edition of this book, also by the same publishing house, is entitled Thawrat al-Duruz wa tamarrud Dimashq (The Druze Revolt and the insurrection of Damascus). The book is a translation of Andréa's La révolte Druze.

Ankiri, Gabriel. *Le règne de Béchir 2*. Beirut: n.d..

'Annan, Muhammad 'Abdullah. الحاكم بأمر الله وأسرار الدعوة الفاطمية al-Hakim bi-Amrillah and the secrets of the Fatimid call. Beirut: Dar Nawfal, 1998.

Antaki, Yahya b. Sa'id. *Histoire de Yahya Ibn-Sa'id d'Antioche*, continuateur de Sa'id Ibn-Bitriq . Kratchkovsky and A. Vasiliev. Paris: n.p, 1932.

Antonios, George. *The Arab Awakening*. New York: Lippincott, Co., 1939.

Antonios, George. ـقـ ظـ ة ـلا ـ رب The Arab awakening. al-Rukaby Ali Haydar. Damascus: Matba'at al-Taraqqy, 1946. 462p.

Aoun, Jean and LBCI. الرفيق كمال بك Comrade Kamal Bey. LBCI, 2005.

'Aqiqi, Antun Dahir (al-). *Lebanon in the Last Years of Feudalism*, 1840-1868: A Contemporary Account and Other Documents. Translated by Malcolm H. Kerr. Beirut: American University of Beirut, 1959. [150 pages.]

This publication includes a translation of al-Aqiqi's text which recounts the disintegration of political and social authority in northern Lebanon, especially in his own district of Kisrawan, and the subsequent uprising of peasants against their feudal lords in 1858-1860.

'Aqiqi, Antun Dahir (al-). ثورة وفتنة في لبنان Revolution and riot in Lebanon. Beirut: Yusuf Ibrahim Yazbik, 1939.

'Araideh, Asa'd S. and Yigal Boni. Ha-Ahim ha-Druzim meha-Galil *Druze brothers from Galilee.* Tel Aviv: Sifriyat Poalim, 1979.

Arbash, Samir (al-). ستة وخمسون ساعة في جبل الأشم Fifty six hours in the proud Druze mountain. n.p: n.p, n.d.

This is an account of the Great Syrian Revolt against the French mandatory authorities that took place between 1925 and 1927 and in which the Druze played avery central role under the leadership of Sultan Pasha al-Atrash.

Arcache, Jean. *L'émir à la croix: Fakhreddine II Maan.* Paris: Plon, 1938.

'Arib, Ibn Sa'd al-Kurtubi. *Establishment of the Fatemite Dynasty in Northern* Africa . John Nicholson. Tübingen: L. F. Fues, 1840. Translated and with an introduction and notes by John Nicholson.

'Aridi, Abu Saleh (al-) and Sa'id Farhan. كتاب مناقب الأعيان The book of the leading figures' virtues. Aley: Manshurat Madrasat al-Ishraq, 2000. Introduction by Wajdi Amin al-Jurdy.

'Aridi, Ghazi (al-). كلمات الزمان الصعب The speeches of hard times. Beirut: Ghazi al-Aridi, 1992.

This book is a collection of al-Aridi's political commentaries broadcast by Sawt al-Jabal, the radio station run by the Druze-dominated Progressive Socialist Party (PSP), during the height of what was known as Harb al-Jabal (the War of the Mountain) in 1983. Al-Aridi was then the managing director of the radio station and his commentaries indicate the Druze point of view concerning contemporaneous political developments in Lebanon. The vast majority of them are attacks against the bias and animosity of the Lebanese government toward the Muslims, in general, and the Druze, in particular.

'Aridi, Ghazi (al-). لبنان: الثمن الكبير للدور الصغير Lebanon: The heavy cost of the minor role. n.p.: n.p., n.d..

'Aridi, 'Issam (al-). ثلوج: شعر Snow: A collection of poems. Beirut: Dar al-awda, 1986.

'Aridi, 'Issam (al-). صخرة السطيحة: شعر The rock of the terraces: A collection of poems. n.p., 1996.

'Aridi, 'Issam (al-). على بساط الشعر: ٢٥ قصيدة دراسة وتحليل On the carpet of poetry: A study and analysis of 25 poems. Beirut: Dar al-awda, 1986.

Arslan, Adel. مذكرات الأمير عادل ارسلان memoirs of prince Adel Arslan. al-Mukhtarah: al-Dar al-Taqaddumiyah, 1983. 4 vols.

Arslan, Amin Majid. مذكرات Memoirs. Buenos Aires: Al-Matbaa al-tijariyya, 1934.

Arslan, Amin. المرأة وتأثيرها في الهيئة الاجتماعية The woman and her effect in the society. Beirut: al-Matba'a al-Adabiyya, 1892.

Arslan, Amin. حقوق الملل ومعاهدات الدول Rights of religious groups and the treaties of states. Cairo: hilal press, 1900.

Arslan, Nasib. روض الشقيق في الجزل الرقيق The field of anemones in tender verse. Shakib Arslan. Damascus: Maktabat Ibn Zaydun, 1935. Edited and with an appendix by Shakib Arslan.

The collection of Nasib Arslan, Shakib's brother, is not only of interest because of the poetry it contains, but also because the editor published it with an appendix from his own pen that is arguably more important. Known as Al-Sijill al-Arslani, this appendix is the court-authenticated genealogical table and history of the Arslan family.

Arslan, Shakib. *Our decline and its causes.* Lahore: Muhammad Ashraf, 1952.

Arslan, Shakib. آخر بني سراج The last of bani Siraj. See Rene, Francois August.

Arslan, Shakib. أناتول فرانس في مباذله Anatoul France and his vices. al-Zahra, no. 2 (1925), pp.570-575. See Brouson, Jean Jacque.

Arslan, Shakib. الأمير شكيب أرسلان وتحديات عصر النهضة، ١٨٦٩-١٩٤٦ Emir Shakib Arslan and the challenges of the [Arab] Awakening, 1869-1946. Beirut: Jaridat al-Anbaa, 1989.

This compilation was published by the newspaper Al-Anbaa, the official organ of the Druze-dominated Progressive Socialist Party (PSP), on the forty-second anniversary of the death of the Druze emir, Shakib Arslan. The book is a collection of articles, contributed by academics, about some aspects of Arslan's political, intellectual and social thought. (The contributions are listed in the Articles section of the present work under the names of their various authors.)

Arslan, Shakib الارتسامات اللطاف في خاطر الحاج الى أقدس مطاف: وهي الرحلة الحجازية لأمير البيان ونادرة الزمان الأمير شكيب أرسلان The gentle drawings in the mind of the pilgrim to Mecca. Beirut: Maktabat al-Thaqafah al-Diniyah, 2006.

Arslan, Shakib. التعصب الأوروبي أم التعصب الإسلامي European or Islamic fanaticism. Beirut: Dar Ibn Hazm, 1995.

Arslan, Shakib. الحلل السندسية في الأخبار والآثار الأندلسية Silk suits in the news and Andalusian antiquities. Cairo: al-Matba'a al-Ruhmaniyya, 1936-1939.

Arslan, Shakib. الدرة اليتيمة The unique pearl. see Ibn al-Mukafa', Abdallah.

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'Ashquti, Raji. سنتان مع كمال جنبلاط Two years with Kamal Junblat. Beirut: R. Ashquti, 1994.

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Ass, Muhammad Sa'id (al-). صفحة من الأيام الحمراء ١٩٢٥-١٩٢٧ A page from the red days 1925- 1927. Amman: 1929. 3 volumes.

'Assruay, Nagib [al-Israwi Najib]. *O Druzismo: Belo Horizonte*. Brazil: Editôra S.O. Vicente., 1967.

This work, written in Portuguese, provides an account of Druze history, faith and doctrine, as well as family law.

'Assruay, Nagib [al-Israwi Najib]. المذهب التوحيدي الدرزي: أصله، جذوره، نشأته، فلسفته، مؤسسوه، أركانه، دعائمه، حلاله، حرامه، فرائضه، حقيقته، صلاته ، إصلاحاته The school of Druze Tawhid: Its origins, roots, beginnings, philosophy, founders, pillars, ethics, religious duties, reality, prayers and reforms. Brazil: n.p., 1990.

'Assruay, Nagib [al-Israwi Najib]. رد من البرازيل على كتاب كمال جنبلاط وسامي مكارم A response from Brazil to Kamal Junblat and Sami Makarim's book, Druzism. Beirut: Dar al-Rihani, 1960.

This book was written as a response to Makarim's book, Adwaa ala maslak al-tawhid: Al-Durziyya (with an introduction by Junblat), which was itself written to counter Abdallah al-Najjar's Madhhab al-Duruz wal-Taw،id, censored by the Lebanese government.

Aswad, Ibrahim (al-). تنوير الأذهان في تاريخ لبنان Mental enlightenment in the history of lebanon. Baabda: n.p., 1908. 4 volumes.

Aswad, Ibrahim (al-). كتاب ذخائر لبنان The treasures of Lebanon. Baabda: al-Matb'a al-Othmaniyya, 1896. [320 pages.]

Atashe, Zeidan. *Druze and Jews in Israel: A Shared Destiny?.* Brighton: Sussex Academic Press, 1995. Foreword by Gabriel Ben-Dor: Maps. Portraits. Xvi + 207 pages.

The "shared destiny" in Atashe's title is a reference to what he sees as the historically similar positions of Druze and Jews as religious minorities in their countries of habitation over the centuries; both religious communities, he argues, "participated in all spheres of life" and sustained "their religion, heritage, language, culture and family ties" no matter where they live or live today. He starts by providing a short history of the Druze religion and its adherents; by chapters 3 and 4, he is already recounting the details of the budding relationship between the Jewish and Druze communities in mandatory Palestine and the way in which this development was greeted by Arab nationalists. Atashe's final three chapters (7 to 9) provide an account of the Druze community in Israel since the 1960s. His main argument, more polemic than academic, is that the Druze have received insufficient compensation for their cooperation with the society and state of the Jewish majority.

'Atiyyah, Najla. لبنان: المشكلة والمأساة Lebanon: The Problem and the Tragedy. Beirut: n.p., 1977.

Atrash, Fuad Yusuf (al-). الدروز The Druze. Beirut: n.p., 1980.

Atrash, Fuad Yusuf (al-). الدروز ومنطق المؤامرات والتهم The Druze and the logic of conspiracies and accusations. n.p.: n.p., n.d..

Atrash, Fuad Yusuf (al-). الموحدون الدروز: مؤامرات وتاريخ وحقائق The

Druze: conspiracies, history and facts. Beirut: n.p., 1974. [The same book was published by the author in Beirut in 1981 as al-Duruz: Tuham wa-tarikh wa- haqaiq (The Druze: Accusations, history and reality).]

Al-Atrash argues that the Sunni and non-Sunni rulers of Syria, both before and after independence, carried out deliberate policies aimed at weakening the Druze community in Syria by creating dissension within its ranks. Several historical examples of this supposed policy are given as evidence, such as the Ammiyya of 1948 (in which Druze commoners revolted against the control of their Atrash emirs) and the military campaign sent by Adib al-Shishakli, the Syrian strong man, against Jabal al-Duruz in 1953.

Atrash, Fuad Yusuf (al-). كمال جنبلاط معلم الرساله الخالده Kamal Junblat the teacher of the eternal message. Beirut: F.Y. al-Atrash, 1981.

Atrash, Fuad Yusuf (al-). مذهب التوحيد الدرزي: إحياء لسنن الإسلام The unitary Druze doctrine. n.p.: n.p., n.d..

Atrash, Sayyah (al-). مذكرات محفوظة عند ولده عبدي memoirs kept at his son Abdi. n.p.: n.p., n.d..

Atrash, Shibli (al-). ديوان شبلي بيك الأطرش الكبير Collected Poems of Shibli Bey al-Atrash the Great. Damascus: Matbaat Karam, 1961.

Atrash, Sultan (al-). أحداث الثورة السورية الكبرى كما سردها قائدها العام سلطان باشا الأطرش، ١٩٢٥-١٩٢٧ The events of the greater Syrian revolution as narrated by its general leader Sultan Pasha al-Atrash 1925-1927. Damascus: Dar Tlas lil-Dirasat wal-Tarjamah wal-Nashr, 2007.

Atrash, Sultan (al-). الجيل المدان: سيرة ذاتية، من أوراق منصور سلطان الأطرش The convicted generation: the autobiography of Sultan al-Atrash. Beirut: Riyad al-Rayyes lil-Kutub wal-Nashr, 2008. According to papers property of his son.

Atrash, Sultan (al-). مذكرات سلطان باشا الأطرش The memoirs of Sultan Pasha al-Atrash. Edited and compiled by Yusuf al-Dubaysi and Salah Mizhir. n.p.: n.p., n.d..

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al Thaqafah al-a'mah fi wizarat al-tarbiyah wa al-ta'lim wa al-riyadah, 2001.

Aucapitaine, Henri B. *Etudes sur les Druzes*. Paris: A. Bertrand, 1862. 24 pages.

A'war, Nada Amin (al-). قروي وذكريات: قبل الأفول والزوال Villager and memories: Before disappearance and extinction. Beirut: Dar al-hamra, 1993.

A'war, Saji' Yusuf (al-). الأحوال الشخصية الدرزية The Druze personal statute law. Beirut: Dar al-Nahar lil-Nashr, 1983.

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'Ayn-Turini, Antun. مختصر تاريخ لبنان A brief history of Mount Lebanon edited by Tannous, Aghnatius. Beirut: al-Matba'a al-Katholikiyya, 1953.
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309-334; 46(July/August 1952): 433-446 46(September/October 1952):
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'Azzam, Amjad. الموحدون الدروز بين الخطأ والصواب The Druze between right and wrong. Dimashq: al-awa'il lil-Nashr wal-Tawzi' wa al khidmat al-Tiba'iyah, 2003.

'Azzam, Fayiz and 'Ali Abu Shahin and Yusuf al-Sawatiri. مـ ن آدابـنـ ا From our culture and habits. Jerusalem: Wizarat al-maarif wal- وعـ اداتـنـ ا thaqafa and Lajnat al-maarif wal-thaqafa lil-Duruz, 1986. no. 7.

'Azzam, Fayiz and 'Ali Abu Shahine. حكايات من قرانا Anecdotes from our villages. Nazareth: Dar al Nahdah lil tiba'a wal-Nashr, 1996.

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'Azzam, Intisar Jamil.*Change for Continuity: The Druze in America*. Beirut: MAJD, Entreprise Universitaire d'Etude et de Publication (SARL), 1997. 183p. [Illustrated. xi + 183 pages.]

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Bar-Gal, Yoram. *Geographical Changes in the Traditional Arab Villages in Northern* Israel . Durham: Centre for Middle Eastern and Islamic Studies, 1981.

Baroudi, Wasif, and Fu'ad Afram al-Bustani and Khalil Taqiy al-Din. الأدب العربي في آثار أعلامه: نصوص منتخبة وفقاً لمنهاج البكالوريا اللبنانية Arabic literature traced by works of its leading figures. Beirut: Catholic Press, 1934. 2 volumes.

Basha, Mohammad Khalil (al-), and Riyad Husayn Ghannam. السجل الأرسلاني The Arslani record. Beirut: Dar Naufal, 1999. Bib. & Index [pages285- 289.] Intoduction by Talal Arslan.

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Basit, Samih (al-). الأغاني الصوفية عند أهل التوحيد: عرق الذهب The Sufi songs of the Muwahhidun: The vein of gold. Damascus: Dar al-yanabi, 1996.

This is a compilation and analysis of samples of the Sufi poetry of fourteen Druze poets who lived between the fifteenth and twentieth centuries, including Sayf al-Din Yahya al-Tanukhi, Ali Faris, Yusuf Said al-Kafarquqi, Muhammad Abu Hilal and Kamal Junblat. In addition, there is a section on anonymous Sufi poems, as well as another focusing upon the elegiac Sufi poetry of three poets.

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This is the author's account of her travels, including a description of the Maronites and the Druze of Lebanon. It provides an interesting and very detailed account of the first battles between the Maronites and the Druze at Beit Miri, at the beginning of the events of 1860.

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A volume including photographs of Jerusalem, Nazareth, Lydda (Lod), a bedouin camp, 'Arab life' and the Druze (84-109).

Bell, Gertrude Lowthian. *Syria: The Desert and the Sown*. London: Heinemann, 1907.

Ben-Dor, Gabriel. *The Druzes in Israel, A Political Study: Political Innovation and Integration in a Middle Eastern Minority*. Jerusalem: Magnes Press, 1979. 287p. [Maps.]

In this measured and provocative study, Ben-Dor examines the degree to which integration and assimilation have affected the tiny Druze community of Israel in an effort to address the broader question of political innovation and integration as survival strategies among minorities. Overall, Ben-Dor's sources seem to be broad and comprehensive. His account of the historical, social and political environment of the Druze community, as well as his analysis of the inherent incongruities between notions of cultural cohesion

and religious plurality, or state theocracy and democracy, draws on the perspectives of Druze and Jews, locally and in the national arena. The only noticeable defect is his total reliance upon the opinions of men when considering the position and role of Druze women in their own communities and in the wider society of Israel.

Ben-Dor, Gabriel. *The politics of innovation and integration: a political study of the Druze community in Israel.* 1972.

Benjamin, Israel Joseph. *Cinq années de voyage en Orient, 1846-1851.* Paris: Michel Levy Frères, 1856.

Bennett, Anne. *Reincarnation, Sect Unity, And Identity Among the Druze.* Pittsburgh: University of Pittsburgh, 2006.

Bensalem, Himmich and Roger Allen. *The theocrat.* Cairo: American University in Cairo Press, 2005.

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Bianquis, Thierry. *Damas et la Syrie sous la domination fatimide*, 359-468/ 969-1076: Essai d'interprétation de chroniques arabes médiévales. Damascus: Institut Français de Damas, 1986. 2 vols.

Biber, Yehoash. *Adventures in the Galilee.* Josephine Bacon. Philadelphia: Jewish Publication Society of America, 1973. 149p.

A collection of ten stories of life in the Galilee region of Palestine before 1948 that focuses upon the lives of Arab, Druze and Jewish farmers, as well as bedouins.

Biber, Yehoash. Mered ha-Druzim *The Druze Revolt.* Tel Aviv: Am Oved, 1980.

Bin Juma'h, Bushushah. شكيب أرسلان: مفكراً وسياسياً Shakib Arslan: thinker and politician. Tunisia: al-Magharibiyah lil-Tiba'a wal-Nashr, 2008.

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The history of Beirut, information on the offspring of (لبـيـ روت ـ رب ـه لل Bohtor bin Ali the prince of al-Gharib (Beirut). Edited by Kamal Salibi and Francis Horos. Beirut: Dar al-Mashriq, 1976.

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Bitar, Zeinat. فن العمارة والزخرفة في الإمارة التنوخية (إمارة الغرب وبيروت) The Art of Architecture and Decoration in the Tanukhi Emirate (The Emirate of the West and Beirut). London: The Druze Heritage Foundation, 2010.

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Bordeaux, Henry. *Le visage de Jerusalem et le sphinx sans visage.* Paris: Les Deux Sirènes, 1948.

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villages and towns through figures and symbols referring to them. Maktabat al-Qarya, 1986. 304p. [304 pages.]

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This is an English translation of Captain Bouron's Les Druzes. Bouron's work was inspired by his role as a French officer in the Levant during the 1930s.

Bouron, Narcisse (Captain). *Les Druzes: Histoire du Liban et de la montagne* haouranaise. Paris: Berger-Levrault, 1930. 424p. Maps (part fold.). Plates. Genealogical tables.

[This is a] monograph on the Druzes that ought to satisfy the curiosity and will hold the interest of all who read it. General Weygand in the preface points out the qualifications of the author, who has lived among the Druzes and writes as one who knows. The book falls into three parts, of which the first deals with the geography of the country east of the Jordan and south of Damascus. The second part sketches the history of Syria and the rise and history of the Druze sect until their revolt against the French in 1925. The third part of the book tells of the beliefs and practices, the manners and the customs of the Druzes. The book contains seventy-four illustrations, three coloured maps, a good bibliography, together with a number of appendices, one of them in regard to the episode of Lawrence. Unfortunately, there is no index. [Z., Moslem World 21, no. 3 (July 1931): 317.]

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Bouron, Narcisse (Captain). قلعة الله The fortress of God. Paris: Plon, 1937. 368p. [In French. Map (fold).]

Bouthoul, Betty. *Le calife Hakim* . Paris: Sagittaire, 1950. 226p.

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Brick, Michael. تاريخ الشام من سنة ١٧٢٠-١٧٨٢ The history of Sham 1720 - 1782. Edited by Qostantin al-Basha. 1930. [160 pages]

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Browning, Robert. *The Return of the Druses:* A Tragedy in Five Acts. Edited by Charlotte Porter and Helen Archibald Clarke. New York and Boston: T. Y. Crowell & Company, 1898. 337p. [Variant titles: A Blot in the Scutcheon; Colombe's Birthday; Lauria; A Soul's Tragedy. Frontispiece (port.).]

Bryer, David R.W. *The origions of the Druze religion*: an edition of Hamza's writings and an analysis of his doctrine . 1972.

Bu'ayni, Hasan Amin (al-). العادات والتقاليد في لبنان: الأفراح والأعياد والأحزان Customs and traditions in Lebanon: ceremonies, feasts, and grievances. Beirut: Dar Bisan, 2001. February 2001.

Bu'ayni, Hasan Amin (al-). جبل العرب: صفحات من تاريخ الموحدين الدروز، ١٦٨٥-١٩٢٧ Jabal al-Arab [Jabal al-Duruz]: Pages from the history of the Druze Muwahhidun, 1685-1927. Beirut: Manshurat Uwaydat, 1985.

Bu'ayni, Hasan Amin (al-). دروز سورية ولبنان في عهد الانتداب الفرنسي، ١٩٢٠-١٩٤٣: دراسة في تاريخهم السياسي The Druze of Syria and Lebanon in the era of the French Mandate, 1920-1943: A study of their political history. Beirut: al-Markaz al-Arabi lil-Abhath wal-Tawthiq, 1993.

Bu'ayni, Hasan Amin (al-). سلطان باشا الأطرش: مسيرة قائد في تاريخ أمة Sultan Pasha al-Atrash: The path of a leader in the history of a nation. n.p.: al-Lajna al-Ilamiyya fil-Idara al-Madaniyya, 1985.

Bu'ayni, Hasan Amin (al-). سلطان باشا الأطرش والثورة السورية الكبرى Sultan Pasha al-Atrash and the grat Syrian Revolution. London: The Druze Heritage Foundation, 2008.

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Marriage customs in Lebanon: الشرعية، القوانين التنظيمية، الخطبة والعرس Legal origins, governing laws, engagements and weddings. Beirut: Bisan, 1998. This book is divided into four sections and a number of appendices. The first section deals with the legal aspects of marriage among the Druze and compares them with their Islamic and Christian counterparts. The second section deals with the choice of the bride, the preparatory steps taken before the engagement and the amount of the dowry.Sections three and four deal with the actual wedding celebrations and all of the accompanying traditions. The appendices are facsimile copies of a number of Druze marriage certificates from the eighteenth and nineteenth centuries.

Bu'ayni, Hasan Amin(al-)(ed.). يوسف علم الدين البعيني، ١٨٩٨-١٩٨٨ : مختار مزرعة الشوف، ١٩٤٧-١٩٨٨ Yusuf Alam al-Din al-Bu'ayni, 1898-1988: The mayor of Mazraat al-Shuf, 1947-1988. Kafar Nabrakh, Lebanon: Mabaat Duwayk, n.d..

Bu'ayni, Najib (al-). أمير البيان، شكيب أرسلان، ومعاصروه. The prince of eloquence, Shakib Arslan, and his contemporaries. Beirut: al-Dar al-jamiiyya, 1992.

Bu'ayni, Najib (al-). أمين تقي الدين، الشاعر والناثر Amin Taqiy al-Din, the poet and the prose writer. Beirut: Dar al-ulum al-Arabiyya, 1990.

Bu'ayni, Najib (al-). الحي الغربي The western quarter. Beirut: Matabi Servi Press, 1984.

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Bu'ayni, Najib (al-). تذكرة سفر إلى لبنان A ticket to Lebanon. Beirut: by the author, 1971.

A tourist guide that concentrates on the archaeological and historical sites of Lebanon, as well as tourist attractions in general.

Bu'ayni, Najib (al-). ثمن الخطيئة The price of sin. Beirut: Dar al-katib al-Arabi.

Bu'ayni, Najib (al-). دموع الوداع Farewell tears. Beirut: n.p., 1963.

Bu'ayni, Najib (al-). ذكريات الأمير شكيب أرسلان عن الحرب الكونية الأولى

The recollection of Emir Shakib Arslan on وعن المجاعة في سورية ولبنان the first world war and the famine in Syria and Lebanon. Mu'ssassat Nawfal, 2000.

Bu'ayni, Najib (al-). رجال من بلادي Men from my country. Beirut: Dar al-Rihani, 1986. 2 vols.

These two books contain biographical entries for several prominent political and literary figures. Volume 1 is introduced by Muhammad Khalil al-Basha and volume 2 by Nadim Nasir al-Din al-Tanukhi.

Bu'ayni, Najib (al-). شخصيات عرفتها: شعراء وأدباء ووجهاء وسياسيون من Personalities I have known: Poets, men of letters, notables and لبنان politicians from Lebanon. Beirut: Dar al-kitab al-Arabi, 1997.

This book is a compilation of articles about 75 prominent Lebanese personalities previously published in a number of newspapers and journals in Lebanon.

Bu'ayni, Najib (al-). شعراء عرب معاصرين Contemporary Arab poets. Beirut: Dar al-manahil, 1991.

Bu'ayni, Najib (al-). شعراء من جبل لبنان Poets from Mount Lebanon. Beirut: Matba'at al-Rihani, 1987.

Bu'ayni, Najib (al-). طرائف الشعراء في مجالس الأدباء The anecdotes of poets in literary circles. Beirut: Dar al-Manahil, 1994.

Bu'ayni, Najib (al-). من أمير البيان، شكيب أرسلان، إلى كبار رجال العصر From the prince of eloquence, Shakib Arslan, to the great men of the era. Beirut: Dar al-Manahil, 1998.

This volume contains a selection of correspondence between Shakib Arslan and a number of prominent Arab personalities.

Buckingham, James Silk. *Travels among the Arab Tribes Inhabiting the Countries East of Syria and Palestine*. London: P. Jackson, 1825.

Burckhart, John Lewis. *Travels in Syria and the Holy Land*. London: John Murray, 1822.

Burton, N. *Les Druzes*. Paris: n.p., 1950.

Burton, Richard F. and F. T. Drake. *Unexplored Syria: Visits to Libanus, the Tulul el Safa, the Anti-Libanus, the Northern Libanus and the Alah*. London: n.p., 1872. 2 vols.

Busch, Moritz. *Drusen und Derwische*. Munich: Arbeitsgemeinschaft fur Religions-und Weltanshaungsfragen,1970.

Bushakra, Mary Winifred. *I married an Arab*. New York: John Day, 1951.

This very intimate account tells of the experiences of an American Quaker woman married to an Arab-American Druze and their migration in 1937 to Mount Lebanon. Although she and her husband were searching for "freedom to live, freedom to do as we wish," the author gradually realized that her new community was itself constrained by norms of hospitality and intricacies of social behaviour that included very different notions of personal privacy, the status of women and the privileges of the extended family. But despite some bitter experiences, she writes without resentment, telling her own story in a conversational style accessible to readers with no knowledge of the Arab world or the Druze.

Bustani, Butrus (al-). ـكـتـ اب دلث رةـلا ـمـ ـعـ ارف Da'rat al-Ma'arif: the encyclopedia. Beirut: Matba'at al-Ma'arif, 1878. 11 volumes.

Bustani, Edward (ed.). الكتاب الذهبي لجيوش الشرق ١٩١٨-١٩٣٦ - الثورة السورية الكبرى The golden book of the Orient army 1918 - 1936- The great Syrian revolution. Beirut: 1969.

Bustani, Fuad Afram (al-) (ed.). فخر الدين، أمير الدروز ومعاصروه See Wüstenfeld, Heinrich Ferdinand.

Bustani, Fuad Afram (al-). خواطر وعبر في ذكرى فخر الدين الكبير Reflections and precepts in recalling the memory of Fakhr al-Din the Great. Junyeh, Lebanon: Matabi al-Karim al-Haditha, 1977.

Bustani, Fuad Afram (al-)(ed). دائرة المعارف الحديثة Da'rat al-Ma'arif al-Haditha: the modern encyclopedia. Beirut: Dairat al-Bustani, 1958.

Bustani, Fuad Afram (al-)(ed). كتاب أخبار الأعيان في جبل لبنان The annals of the notables in mount Lebanon. See Chidyaq, Tannous.

Bustani, Fuad Afram (al-)(ed). تاريخ لبنان في عهد الأمراء الشهابيّين Lebanon in the Shahabi period. See Chihabi, Haydar.

Bustani, Fuad Afram (al-). لبنان: مباحث علمية واجتماعية Lebanon: scientific and social studies. See Haqqi, Ismail Izmirli.

C., G. A *Fortnight's Tour among the Arabs on Mount Lebanon*. London: Nisbet, 1786. 163p.

Callebaut, Paul-Jacques. *Du Sinaï à l'Euphrate: Samaritains, Assyriens, Druzes, derviches, hassidim. Tournai.* Tournai, Belgium: Casterman, 1992.

Cameron, Collin. *Warlords and widows, the Druze of Lebanon*. London: British Broadcasting Corporation, 1984.

Carali, Paolo. *Fakr al-Din II: Principe del Libano e la Corte di Toscana, 1605-1635*. Rome: n.p., 1936-1938. 2 vols.

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Carnarvon, Herbert Henry Howard Molyneux Herbert [4th Earl of]. *Recollections of the Druses of the Lebanon: Notes on Their Religion.* London: J. Murray, 1861. 130p.

This slim volume contains the author's account of his travels among the Druze of Lebanon

Catroux (Lt-Colonel). *Le mandat et son application à l'Etat de Damas*. Paris: Revue Politique et parlementaire 1922.

Champdor, Albert. *Terres et dieux de Syrie*. Paris: V. Attinger, 1936. 208p. [21 plates.]

Champdor's narrative on Syria includes chapters on Druze history,

their faith, their belief in the transmigration of souls and their initiation practices.

Chasseaud, George Washington. *The Druses of the Lebanon*: Their Manners, Customs, and History, with a Translation of Their Religious Code . London: R. Bentley, 1855. 422p. [Map. Frontispiece.]

A volume realising the promise of such a title would command no vulgar interest, especially from a writer whose opportunities of observation and study were so considerable as those which appear to have been enjoyed by Mr Chasseaud. But we are sorry that we cannot say that Chasseaud has been equal to his opportunities. He has undoubtedly given us a certain insight into the customs of those extraordinary tribes, and some of his pictures are not altogether wanting in colour and animation; his version, too, of their religious and moral system is sufficiently interesting, but the two or three dozen pages which he devotes to their history are a bad title on which to found a claim to be called a historian of the Druses. In truth, his pretensions are more modest in the text than in the title; for in the former he claims only to have given "a brief historical sketch"; but unless the responsibility of the title can be shifted upon the publishers, the author has sent out his book in a character which it cannot sustain. The sketch, such as it is, while it deals chiefly with matters of secondary interest, and touches upon the many theories that perplex our inquiry into the origin of the Druses; scarcely at all notices the struggles between them and the Maronites, which have contributed more, perhaps, to make them known to Europe, than any other occurrence in their history, worthy as that history is of being studied for the singular characteristics of religion and government it discloses, and the curious theories involved in its origin. The most hopeful feature, as it occurs to us, in Mr Chasseaud's book, is the youthfulness of the style, from which we are inclined to infer, though perhaps without sufficient warrant, the youth of the author. . . . Beyond a few opinions modestly ventured as to the descent of the Druses from the ancient Hivites, and some snatches of their modern annals, there is not much information of an historical kind to be derived from the volume. . . . We now come to the portion of Mr Chasseaud's book which has been most satisfactory to us, and it is, of all others, the appendix. It contains an epitome of the mythology and morality of the Druses from native sources, being a translation of their symbol, and

give evidence of that strong family likeness to ... Gnosticism. ...It will not be easy to take up the broken links between the last of the Gnostics and the first of the Druses, and perhaps it might be matter for speculation whether any tradition of Gnosticism descended to the latter, or whether their profession, like the Gnostic heresies, was not the result of a renewed though isolated effort to connect the truths of revelation with philosophy and fable. . . . [A]nd, taken in all its relations, the history of the Druses, their manners, customs, and religion, could not fail of being an instructive and engaging study. [Dublin Review 38 (March/June 1855): 121-133.]

Chebli, Michel. *Fakhreddine II Ma'an: Prince du Liban (1572-1635)*. Beirut: Imprimerie Catholique, 1946. 190p. Bibliography.

Based largely on documents in the archives of Florence and on Lebanese historical sources, this is a study of the Ma'nid emir, Fakhr al-Din II, regarded as one of the founders of modern Lebanon.

Chebli, Michel. *Une histoire du Liban à l'époque des émirs, 1635-1841*. Beirut: Imprimerie Catholique, 1955.

This is the above history expanded to include events in the mid-nineteenth century.

Cheikho, Lewis. بيروت: تاريخها وآثارها Beirut: its history and antiquities. Beirut: Matba'at al-Aba' al-Yasu'yin (Catholic Press), 1925.

بنو معن في بيروت، ص٧٨-٨١. الأمير فخر الدين، ص ٥٨. بيروت في عهد الشهابيين، ص٨٧

Chidyaq, Tannous (al-). كتاب أخبار الأعيان في جبل لبنان The annals of the notables in mount Lebanon. Edited by Fuad Afram al-Bustani. Beirut: Manshurat al-Jami'a al-Lubnaniyya, 1970. 2 vol.

Chihabi, Haydar (al-) تاريخ الأمير بشير الكبير ابن قاسم عمر المالطي. The history of Mir Bashir the great the son of Kasem Omar al-malti. Edited by Butrus Hubeich. Bayt Shabab: al-'Ilm Press, 1933. First: mir Bashir and the Ottoman state (1788-1830), p.139; second: mir bashir and the Egyption state (1831 -1840), p.134.

Chihabi, Haydar (al-). تاريخ لبنان في عهد الأمراء الشهابيّين Lebanon in the Shahabi period. Edited by Fuad Afram al-Bustani and Asad Rustum. Lebanon: Catholique Press, 1933-1935. 3 volumes.

Chihabi, Haydar (al-). الغرر الحسان في تاريخ حوادث الزمان The shining stars in the history of events of ages. Beirut: Dar al-Athar, 1980.

Churchill, Charles Henry [Colonel]. *Druzes and the Maronites under the Turkish Rule from 1840 to 1860.* Middle East Collection. New York: Arno Press, 1862. 300p.

Churchill provides an eyewitness account of the troubles that began in Mount Lebanon in 1840, which culminated in the civil war and massacre of 1860; he also gives a description of the motives and personalities involved.

Churchill, Charles Henry [Colonel]. *Mount Lebanon: A Ten Years' Residence, from 1842 to 1852, Describing* the Manners, Customs, and Religion of Its Inhabitants; With a Full & Correct Account of the Druse Religion, and Containing Historical Records of the Mountain Tribes. London: Saunders and Otley, 1853. 3 Vol. [Map (fold.). Frontispiece (portraits). Plates.]

The author of the work ... writes, not as a mere traveller across the Lebanon ranges, but as one long resident there. Among the illustrations which adorn his volumes is a picture of his own mansion at Howarra. The motives of his ten years' sojourn among these mountain-tribes he does not tell us, and we learn nothing more about him in the body of the work than is contained in the title-page, and in the dedication where he speaks of himself as the "faithful and obliged friend" of the Duke of Wellington. That he is a man of thorough education and refined state, the style of his writings sufficiently proves. Disclaiming the credit of an historian, he has produced a work which has the order, the substance, and the value of history, with the freshness of a novel. . . . The ulterior motive of Colonel Churchill in publishing such a work is patriotic. He wishes England to be aware of the value of this Syrian territory, that, when the Turkish empire is dismembered and the Turkish power overthrown ... England may avail herself of her growing popularity in the East to assume the protectorate, if not the ownership, of the Lebanon. He urges this for military as well as for commercial reasons. "Lebanon is the

great natural fortress which stands midway between the Eastern and the Western world." Nor does he omit the still higher philanthropic and religious plea; but eloquently prophesies that the English occupation of the mountain and the commercial intercourse resulting from it will "draw together and unite hitherto divergent races of mankind in the humanising relations of fraternity and peace." ...A long residence among the Druses, and a familiarity with their customs, their industry, their Sheiks, and their people, have enabled Colonel Churchill to correct entirely the popular judgement concerning them. They are evidently much more to his liking than their rivals, the Maronites, and far superior in the nobler elements of character. Their ardent patriotism, their unity of sentiment, their fraternal spirit, their simplicity of life, their reverence for the aged, their exemption from superstition and priestcraft, their treatment of the female sex, so much in advance of the tribes around them, the splendid abilities and chivalrous valor of their aristocracy, all combine to refute the slanders which their enemies are never weary of repeating. The scheme of their secret religion is more rational than the creed of any Moslem or Christian sect in Syria; and the lives of their "Ockals", who are the "initiated", not the priests, but the wise men of the body, are much more consistent and saintly than the lives of dervishes or monks in the Lebanon region. . . . The Druses number in all Syria less than one third as many as the Maronites of the Lebanon, yet they can bring into the field a larger army of fighting men, better disciplined, and more inured to the fatigue and privation of mountain warfare. Their Sheiks and Emirs have always been the ruling spirits of the mountain. The houses of Maan, Jumblatt, and Shehaab have furnished a line of princes who would be remarkable in more civilised lands . Colonel Churchill relieves the monotonous detail of feudal jealousy and strife, family intrigues, wars with the Pachas at Sidon and Damascus and with the Turkish and Egyptian generals, by numerous personal sketches of the more celebrated of these native rulers. His account of the rise of the House of Maan,of the Emir Fakaradeen, his genius, his attainments, and his shifting fortunes, is exceedingly graphic. This Emir, in despair of resisting the rapacity of his Turkish masters, which in the beginning of the seventeenth century was at its highest point of insolence and extortion, took the desperate resolution of quitting his native land. The story of his departure, his voyage, his landing at Leghorn, and his reception and honour at the luxurious Tuscan court; his scruples about the heathen food of his entertainers; his sharpness in baffling curious enquiries about his own private affairs and about the numbers of his

people; his dignified answers to the kings of France and Spain, the latter of whom promised him a better government than he had left if he would only become a Christian; his filial obedience to his mother's summons, bidding him come back again to Syria; his laconic answers to the Grand Duke, who sought to hinder his departure, and, finally, his dramatic start, with a barrel of gunpowder, which he caused to be put in a vessel, and threatened to explode if anyone attempted to prevent his sailing; his enthusiastic reception by his friends and subjects after five years' absence; this singular story makes one of those pleasant episodes which abound in the work. . . . The most elaborate sketch in Colonel Churchill's volumes is that of Emir Bechir Shehaab, who in all the early part of the present century ruled the native tribes of the Lebanon with a dictatorial sway. This extraordinary chief manifested in excess at once the virtues and the faults of his race. He was as strict in his justice as he was severe in his discipline; as courteous as he was cunning; as gentle to captives as he was implacable to foes. His tyranny was balanced by his generous condescension. Simple in his own private tastes and habits, he kept always at his court the state of a monarch, awing by his dignity, and dazzling by his magnificence. . . . He was for years emphatically first in war, first in peace, and first in the hearts of his countrymen. In the consolidation of his own splendid tyranny, he freed the people from the more galling oppression of their feudal masters. A secret conversion to Christianity, known to the Maronite priests, but not believed by the Druses, made him popular with the tribes of the North. ... With consummate art he made of his masters, first patrons, then allies, and then vassals. And he has left a name in Lebanon which suggests at once commanding genius, terrible energy, comprehensive wisdom, and perfect equity, a name which all the people are proud to remember and prompt to honour. [North American Review 81 (1855): 69-90.]

Churchill, Charles Henry [Colonel]. بين الدروز والموارنة among the Druze and the Maronites. Fandi al-Shaar. Beirut: Dar al-Muruj, 1984.

This is a translation of Churchill's Mount Lebanon.

Cleveland, William L. *Ataturk viewed by his Arab contemporaries*: the opinion of Sati's al-Husri and Shakib Arslan . New jersey (USA): Princeton University, 1982.

Cleveland, William L. *Islam against the west: Shakib Arslan and the*

campaign for Islamic nationalism. Modern Middle East Series. Austin: University of Texas Press, 1985. 223p.

Cleveland's ... study is on the life and political activities of the Emir Shakib Arslan. Arslan was a [Druze] aristocrat, who at first distinguished himself as an Arab literary figure and spent most of his early career as a civil administrator (qaŸimaqam) in the province of his ancestors (Shuwayfat, Lebanon). . . . [He] became deeply involved in Ottomanism and served under Turkish rule both in the bureaucracy and Parliament until the end of World War I, before he suddenly found himself drawn ... into Arab nationalist activities and tried to defend an ideology to which he had been opposed earlier. To him Ottomanism was a form of Islamic nationalism in which Turks and Arabs could collaborate to maintain the unity of Islamic lands under the banner of the Caliphate. He insisted that Islam as an ideology was a much stronger force than Arabism. In his call for Islamic nationalism, to which he was both mentally and emotionally committed, he was able to stir a wide response from Morocco in Northwest Africa to the Arabian Peninsula. . . . But his attachment to Islam was essentially negativeŒto arouse Muslim feeling against European dominationŒrather than positive, to reform Islam and Islamic ways of life as a means to strengthen Islam from within. . . . As Cleveland pointed out, [Arslan] was "neither an original nor a reflective theological thinker ..." (p. 115); "Arslan was more agitator than theoretician, and his intellectual contributions to inter-war thought were tempered by his political involvement" (p. 130). This is an important work on the life of an influential Arab writer, political activist, and Muslim propagandist and journalist. It is meticulous, lucid, and well-researched, for which Professor Cleveland is to be congratulated. [Majid Khadduri, *International Journal of Middle East Studies* 20, no. 1 (February 1988): 133-34.]

Cohen, Ra'anan. *Strangers in their homeland : a critical study of Israel's Arab citizens.* England: Sussex Academic Press, 2009.

Collin, Thibaud & Philippe Verdin. نيكولا ساركوزي: الجمهورية، الأديان، الرجاء: حوارات مع تيبو كولان وفيليب فردان La République, Les religions, l'espérance de Nicolas Sarkozy. Translated by Bassam Hajjar. London: The Druze Heritage Foundation, 2009.

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Daira al-Diniya fi Muassassat al-Irfan al-Tawhidiya (al-). أخي الموحد تعّرف إلى مذهبك My dear Druze brother, get acquainted with your doctrine. Matabi' Zeineddin, 1997.

Daira al-Diniya fi Muassassat al-Irfan al-Tawhidiya (al-). تفسير الجزء الثلاثين وأهم أحكام التلاوة في كتاب الله المبين Explanantion of the thirtieth chapter and the most important recitation regulations of the Holy Koran. Beirut: Dar al-Fikr al-Lubnany, 1995.

Dalberg, Johann Friedrich Hugo [Freiherr von]. *Mehaled and Sedli*: The History of a Druse Family with Some Account of the Druses, an Ancient People of Syria. London: Gale and Fenner, 1816.

Daliyat al-Carmel. بيت الشهيد الدرزي: لذكرى الشهداء الدروز الذين سقطوا في حروب اسرائيل، فرع دالية الكرمل، عسفيا، شفا عمرو The house of the Druze martyr: anniversary of Druze martyrs who died in Israeli wars, Daliet al-Karmel branch, Asfiah, Shafa Amr.

Dalul, Muhsin and Yusuf Murtada. حوارات ساخنة: من كمال جنبلاط إلى رفيق الحريري Hot dialogues: From Kamal Junblat to Rafiq al-Hariri. Beirut: Riyad al-Rayyes lil-Kutub wal-Nashr, 2007.

Dana, Nissim. *Ha-Druzim The Druze*. Ramat Gan: Bar-Ilan University, 1998. 318p. [Text in Hebrew with some documents in Arabic. Bibliography. Maps on lining papers.]

Dana, Nissim. *The Druse in the Middle East: their faith, leadership, identity and status*. Brighton: Sussex Academic, 2003.

Dana, Nissim. *The Druse: A Religious Community in Transition*. Forest Grove, OR: Turtledove Publishers, 1980. 232p. [Illustrated. Leaf of plates. 232 pages.] This work focuses on the history of the Druze, their religion and religious leadership, social order, festivals, traditions and morality. It also includes chapters on women, family law, Druze identity, Druze political involvement in Israel and Druze settlement in Palestine.

Dartois, Yves. *La montagne des Druses*. Paris: Denoël, 1973. 204p.

Dashrawi, Farhat. *Le califat fatimide au Maghreb (296-365 H./909-975 A.D.). Tunis: STD, 1981.*

Daumal, Jacques ; Marie Leroy and Kamal Junblat. جمال عبد الناصر من حصار الفلوجة حتى الاستقالة المستحيلة Jamal Abdel Nasser from the Faloujah blockage to the impossible resignation. Beirut: Dar al-Adab, 1988.

Daww, Antwan. حوادث ١٨٦٠ في لبنان ودمشق: لجنة بيروت الدولية: المحاضر الكاملة، الجزء الأول ١٨٦٠-١٨٦٢ The events of 1860 in Lebanon and Damascus: Lajnat Beirut al-Dawliyah: the complete minutes; volume one. Beirut: Mukhtarat, 1996.

Dayah, Jean. سعيد تقي الدين Sa'id Taqiy al-Din. n.p., 1978.

Dayah, Jean. سعيد تقي الدين في الحزب القومي Sa'id Taqiy al-Din in the Syrian Social Nationalist Party. Antilyas, Lebanon: Fajr al-Nahdah, 1995.

Dayah, Jean. عقيدة سعيد تقي الدين The doctrine of Sa'id Taqiy al-Din. London: Fajr al-Nahdah, 1991.

Dayah, Jean. كتبوا عن سعيد تقي الدين They wrote about Sa'id Taqiy al-Din. Beirut: Fajr al-Nahdah, 2001.

Dayry, Elias. ذكرى الأمير فؤاد أرسلان Anniversary of prince Fuad Arslan. Beirut: al-Matb'a al-Adabiya, 1932.

de Goeje, Michiel Jan. *Mémoires sur les Caramathes du Bahrayn et les Fatimids*. Leiden: E. J. Brill, 1886.

Destani, B. (ed.). *Minorities in the Middle East: Druze Communities 1840-1974*. Archive Editions, 2006. 2244 pages, 4 volumes: Volume 1: 1840-1854;

Volume 2: 1855-1866.; Volume 3: 1866-1926; Volume 4: 1927-1974.

These four volumes establish the historical record from original political despatches, correspondence and reports which describe events affecting the Druzes of Syria and Lebanon from the time of Ottoman rule under Bashir II, through the Turkish rule of Lebanon under the double kaimakamship, the 1860 massacre of the Christians and the tensions in the aftermath that persisted through the occupation of Lebanon by the French and British during the First World War. The documents record the period of the French Mandate and events leading up to the Druze Rebellion of 1925, as well as the history of the Druzes up to and during the Second World War, observing the power struggles of the leading families. More recent papers note the Druze position with regards to Palestine and Israel, and the position of Druze communities within Israel.

Destani, Bejtullah. *Druze communities, 1840-1974*. Slough, 2006.

Dhabyan, Sami. الحركة الوطنية اللبنانية: الماضي والحاضر والمستقبل من
The Lebanese National Movement: The past, present منظور استراتيجي
and future from a strategic perspective. Beirut: Dar al-Masira, 1977.

This is a political survey of the rise of the leftist Lebanese National Movement (LNM). The first section reviews the social and political background of the attempts at political reform in Lebanon by leftist parties, highlighting their inability to translate their popular support into a successful reform program. In section two, the author deals with the strategies adopted by the left in its struggle with the political establishment, stressing the contradictions within Lebanese society from the historical, economic and sectarian points of view. The last section is a detailed survey of the political and military history of 19 left-wing political parties that joined together and created the LNM and fought under its banner as Al-Quwwat al-Mushtaraka (The Joint Forces) during the 1975-1976period of the civil war. In this section, the author has an extensive treatment of the Druze-dominated Progressive Socialist Party (PSP) led by Kamal Junblat (129-158). The political reform program of the LNM is given verbatim, as an appendix.

Dhabyani, Abu Imama [Jamil Dhabyani] (al-).: إسلامية الموحدين الدروز
The Islamism of فلسفة دين ودنيا ومخلصاً أقدّمه إلى جميع من وحّده تعالى

the Druze Muwahhidun: A religious and worldly philosophy which I sincerely present to all those who profess [God's] unity. Amman: abu-Imama al-Dhabyani, 1991.

This was also published in 1992 and 1993 without any reference to place of publication or publishing house.

Dhabyani, Jamil (al-). التقمص Transmigration of souls. Kifernabrakh, Ma'arad al-Shuf al-Da'im lil-Kitab, 1967.

Dhib, Muhammad (al-). حكاية شعب أراد الحياة The story of a people striving for life. Beirut: Dar al-Farabi, 1993.

This book is more or less a facsimile of the following two books by the same author. However, there is one major difference: here, the author not only narrates the events of the Druze-Maronite civil war in Mount Lebanon, but interjects historical flashbacks from the Fatimid, Crusader, Tanukhid, Ma'nid and Shihabid periods, and even twentieth-century Lebanese history, relating stories of Druze victories against what he sees as Christian treachery and aggression.

Dhib, Muhammad (al-). لوحات الغدر ولوحات الثأر Scenes of treachery and scenes of revenge. Beirut: Dar al-Farabi, 1986.

The second in a series of stories written in a somewhat literary style about the experiences of a number of Druze fighters during the War of the Mountain (1982-1984). Among the most important battles mentioned are the September 1983 occupation and 'liberation' by the Druze forces of Bhamdun, the focal point of the Maronite Lebanese Forces' defensive strategy, and the February 1984 Druze 'liberation' of the al-Shahhar region in a military operation known as Amaliyyat al-Amir al-Sayyid (the Operation of al-Amir al-Sayyid).

Dhib, Muhammad (al-). لوحات من حرب الجبل Scenes from the War of the Mountain. Beirut: Dar al-Farabi, 1985. With an introduction by Fuad Salman.

al-Dhib, a Druze reporter, presents a collection of first-hand accounts from the field and behind front lines during the Israeli invasion of Lebanon and the ensuing civil war (War of the Mountain) between Druze and Maronite. His stories are not confined to his own experiences, but include those of a number of Druze men and women who participated in the battles. In addition, the book gives an idea of what life under seige was like in a number of Druze towns and villages, such as al-Qrayye, Qubbay and Baysur. The book is introduced by a member of the Executive Committee of the Progressive Socialist Party.

Dibs, Youssef Elyas (al-). تاريخ سورية The history of Syria. Beirut: al-Matba'a al- 'Umumiyya, 1893-1902. 8 volumes.

Dodson, Nigel. العراق أو الدولة الجديدة Iraq or the new state. Translated by 'Ajaj Nuwayhid. Jerusalem: Matbaat al-Arab, 1932. With an introduction by As'ad Daghir.

Doolittle, George Curtis. *Druzes of Syria: Their Relation to Christianity and Islam*. n.p.: n.d..

Doriot, J. *La Syrie aux Syriens: Discours prononcé à la Chambre des Députés*. Paris: L'Humanité, 1926.

Doron, Peninah. Ha-Aravim, ha-Druzim, veha-Bedvim bi-Medinat Yisrael *The Arabs, the Druze and the Bedouins in Israel. Merhaviah: Mahleket ha-Hinkukh shel ha-Kibbutz ha-Artsi*, ha-Mador le-Tokhniut Limudin, 1977.

Doty, B.J. *La Légion des Damnés*: traduit de l'Anglais par M. Prevost . Paris: Stock, 1930.

Druze songs. *Songs of the Druzes*: Transliterations, Translations and Comments. Translated by Saarisalo Aapeli. Helsinki: Societatia Orientalis Fennica, 1932. Studia Orientalia; IV, 1-Helsinki Suomen Itamainen Seura. [vii + 144 pages.]

Dubaysi, Yusuf Salim (al-). أهل التوحيد الدروز وخصائص مذهبهم الدينية والاجتماعية The Druze Muwahhidun and the religious and social characteristics of their doctrine. Beirut: by the author, 1992.

This book was originally an MA dissertation in history presented to the Faculty of Arts at the University of Cairo.

Dubertret, Lewis. *Croquis des regions volcaniques du Haouran, du Djebel Druze et du Diret el Touloul* (Syria). Paris: Service geographique de L'Armee, 1929.

Dubois, T. *Des populations du Liban, et principalement des Druses.* Paris: n.p., 1860.

Dunand, Maurice. *Le musee de Soueida: inscriptions et monuments figures;* Mission archeologique au Djebel Druze . Paris: Geuthner, 1934.

Dunand, Maurice. *Nouvelles inscriptions du Djebel Druze et du Houran.* Paris: P. Geuthner, 1939.

Dunand, Maurice. *Rapport sur une mission archéologique au Djebel Druze.* Paris: n.p., 1926.

Dupont, Marie. *Les Druzes*. Brussels: Maredsous, 1994. 217p. Fils d'Abraham, Editions Brepols.

In the introduction, Dupont describes the Druze historical contribution to Lebanon as forming the 'cornerstone' of the modern state. Her work examines the history and socio-cultural structure of Druze society, including the doctrine and religious and political organization of the Druze. The work includes a bibliography with commentary, a glossary of Arabic and Druze terms, genealogical diagrams of influential Druze families and maps showing main Druze areas in Syria, Lebanon and Israel. It also contains illustrations, some coloured.

Dussaud, René. *Voyage archéologique au Safa et dans Djebel el-Druz.* Paris: Leroux, 1901.

Duwayhi, Istfan (al-) [Patriarch]. تاريخ الأزمنة ١٠٩٥-١٦٩٩ The history of ages 1095 - 1699. Beirut: Catholic Press, 1951.

Duwayhi, Istfan (al-) [Patriarch]. تاريخ الطائفة المارورنية The history of the Maronites. Beirut: Catholic Press, 1890.

Echtay, Fares. مشيناها خطى: سيرة عارف النكدي Foot steps we walked: Biography of 'Aref al-Nakadi. London: The Druze Heritage Foundation, 2006

Edelman, Martin. *The Druze courts in the political system of Israel.* s.n, 1983.

Eisenstadt, Shmuel Noah. *Transformation of Israeli Society*: An Essay in Interpretation . Boulder: CO: Westview Press, 1985. 590p. With contributions by Aryeh Schachar and E. Razin. [Bibliography. 27 tables.]

This work outlines the major aspects and historical trends of social development in Israel.The study utilize a comparative-analytical framework to highlight similarities between Israel and other modern post-revolutionary societies. The book is arranged in four parts and eighteen chapters. Chapter twelve, "Israel and Minority Populations," discusses the treatment and status of Arab, Druze and bedouin minorities up to the mid-1960s.

Ess, Josef van. *Chiliastische Erwartungen und die Versuchung der Gottlichkeit: Der Kalif al-Hakim (386-411 A.H.).* Heidelberg: Carl Winter Universitatsverlag, 1977. 85p.

Ewing, William. *Arab and Druze at Home*: A Record of Travel and Intercourse with the Peoples East of the Jordan . London and Edinburgh: T. C. & E. C. Jack, 1907. 180p.

This is an account of the author's five years of travel in Palestine, Syria and Lebanon. Part of the narrative focuses on encounters with Druze and a description of their traditions, habits and religious and social history.

Falah, 'Ali Nasib. مقام النبي شعيب وغرفة الشيخ نسيب The Shrine of prophet Shu'aib and Sheikh Nasib's room. Lebanon: A.N. Fallah, 2003.

Falah, Salman Hammud and Fayiz Azzam. دروس في الآداب الدرزية من السلف الصالح Studies in Druze behavior inherited from good ancestors. Urashalim al-Quds: Lajnat al-Ma'arif wal-Thaqafah al-Durziyah, 1979.

Falah, Salman Hammud and Fayiz 'Azzam. من أعلام الدروز Biographies of Druze figures. Urashalim - al - Quds: Wizarat al ma'arif wal-Thaqafah, Lajnat al-Ma'arif wal-Thaqafah lil-Durua, 1980.

Falah, Salman Hammud and Fayiz 'Azzam. من تراث الموحدين الدروز

From the Druze's heritage. Nazareth: Dar al Nahdah lil-Tiba'a wal-Nashr, 1993.

Falah, Salman Hammud and Salman Farraj. ظل الصوت: مجموعة أقاصيص The shadow of sound: a collection of وأشعار تصور جوانب من حياة الدروز stories and poems picturing sides of the Druze life. Al- Nasirah: Dar al Nahdah lil-Tiba'a wal-Nashr, 1977.

Falah, Salman Hammud (ed.). *Sipure am Druziyim*: Sheloshim agadot u-ma'asiyot reshumot be-Yisrael min ha-masoret shebe-al peh The story of the Druze: Thirty legends and tales recorded in Israel from oral tradition. Jerusalem: Universitah ha-Ivrit bi-Yerushalayim, 1978. Sidrat ha-pirsumim, asupah mis. 37.

Falah, Salman Hammud and Nazih Khayr. العلوم الاجتماعية للمدارس Social sciences for Druze and coeducational الثانوية الدرزية والمختلطة secondary schools. Nazareth, Israel: Dar al-Nahda, 1985.

Falah, Salman Hammud and Nazih Khayr. من التراث الشعبي From popular folklore. Jerusalem: Wizarat al-maarif wal-thaqafa and Lajnat al-maarif wal-thaqafa al-Durziyya, 1979. Durus fi al-Adab al-Durziyya, Kitab al-Talib, no. 2.

Falah, Salman Hammud. *A History of the Druze Settlements in Palestine during the Ottoman Period.* Jerusalem: Institute of Asian and African Studies, Hebrew University, 1970.

Falah, Salman Hammud. Ha-Hinukh ha-Druzi bi-Yisrael *Druze education in Israel. Jerusalem:* Merkaz ha-Hasbarah, Sherut ha-Pirsumim, 1982.

Falah, Salman Hammud. *Les idées religieuses et philosophiques de l'Ismaélisme fatimide*. Tunis: Université de Tunis, 1978.

Falah, Salman Hammud. Toldot ha-Druzim bi-Yisrael *Genealogies of the Druze in Israel.* Jerusalem: Misrad ha-Memshalah, 1974.

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Faqih, Shafiq (al-). دردشة الموت The death chat: Stories and stands inspired by the events of 1982. Aley, Lebanon: n.p., 1986.

Farhat, Adib. سورية ولبنان: كتاب يتضمن دروس جغرافية وتاريخية لحكومة لبنان الكبير ودمشق، حلب، بلاد العلويين، وجبل الدروز وفلسطين، والشرق العربي مع ٨٧ رسم جغرافي وتاريخي و٧ خرائط تعين الطالب على فهم الدروس Syria and Lebanon: A book containing geographical and historical lessons about the governments of Greater Lebanon, Damascus, Aleppo, the Alawite State, Jabal al-Duruz, Palestine and the Arab East with 87geographical and historical drawings and 7 maps to aid the student in understanding the lessons. Sidon: Matbaat al-irfan, 1943.

Farhat, Fahd Sulayman. الأمير فخر الدين المعني الثاني والشيعة Prince Fakhr al-Din Ma'n II and the Shi'a. Beirut: n.p., 1999.

Fares, F; S A Ran; M David; N Zelnik; H Khairaldeen and A Lerner. *Identification of two mutations for ataxia telangiectasia among the Druze community*. Sussex: Chichester, 2004.

Farraj, Afif. في السياسة والادب السياسي: جمال عبد الناصر، أمين الريحاني، كمال جنبلاط، نجيب عازوري، سليم خياطه In politics and political literature: Jamal abdel Naser, Amin al-Rihani, Kamal Junblat, Najib Azouri, and Salim Khayyatah. Beirut: Dar al-Adab, 2008. [Abu]

Farraj, Afif. كمال جنبلاط الواقعي المثالي Kamal Junblat the idealist and realist. al-Mukhtarah: al-Dar al-Taqaddumiyah, 1977. [Abu]

Fawaz, Leila Tarazi. *An occasion for war: civil conflict in Lebanon and*

Damascus in 1860 . London: Centre for Lebanese Studies, 1994. [Maps. Illustrated.]

The 1860 conflict in Lebanon originated in Druze-Maronite clashes in the Mount Lebanon region that spread to adjacent areas. Ultimately, because of rumours of strife and an influx of refugees, violence flared in Damascus; Muslim assaults on Christians resulted in several thousand deaths. Fawaz places this local/regional conflict within the broader context of diminished Ottoman authority confronted by Great Power interests, as the British and the French sought to protect Druze and Maronite client populations. She carefully notes the historical and economic background. Christian equality with Muslims originated under Egyptian rule in the 1830s. Muslims resented European mercantile inroads that used local Christians as agents to the detriment of Muslim resulted in attacks on wealthyŒbut not poorŒChristian quarters in Damascus. Fawaz situates her study with an eye to the recent civil war in Lebanon and argues that intercommunal tolerance may require the guarantees of larger powers, which were lacking in 1860 and fell victim to Cold War rivalries in the1970s. Extremely detailed and well researched. [C. D. Smith, Choice 32, nos. 11-12 (July/August 1995): 1783.]

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Feghali, M. *Texte Druse*. Cairo: Institut Français d'Archéologie Orientale, 1940.

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Firro, Kais M. *History of the Druzes*. Leiden and New York: E. J. Brill, 1992. Handbook of Oriental Studies, Part 1: Middle East, no. 9. [Maps.] Except for an introductory chapter on the origins and early history of the Druze faith and a brief concluding chapter on the present circumstances of the Druzes, Firro (Univ. of Haifa) confines his attention to the 19th and first half of the 20th centuries. He minutely examines the political history of this ethnoreligious community during the late Ottoman and the Mandatory

periods in Syria, Lebanon, and Palestine. Firro recounts the decline of the Druzes in Lebanon, their migration toward Jabal ad-Duruz, and the development of the resettled community in Syria between the Maronite-Druze conflict of 1860 and the outbreak of WWI. The author explores the ways in which Druze factionalism-entailed in the political quarrels among leading families-was exploited by the Ottomans and by the increasingly intrusive British and French. Several precise maps pinpoint the demographic shifts of the Druze populations. Other important themes embedded in this very detailed study are the role of the Druzes in Arab nationalist movements and the Zionist encouragement of Druze particularism to ensure their neutrality in the struggle between Jews and Arabs for Palestine. [L. M. Lewis, Choice 30, no. 9 (May 1993): 1532.]

Firro, Kais M. Isabelle Rivoal: *Les maitres du secret*: Ordre mondain et ordre religieux dans la communaute Druze en Israel . American Historical Review, 2002.

Firro, Kais M. *Reshaping Druze Particularism in Israel.* University of California Press, 2001.

Firro, Kais M. *The Druzes in the Jewish State*. Social, Economic and Political Studies of the Middle East and Asia: Leiden and Boston EJ. Brill, 1999. 266p. The Druze[s] are a mystical mysterious minority in Israel. Arabic speaking, they are neither Muslim nor Christian. Moreover, they are geographically divided among Israel, Lebanon, and Syria. So who are the Druzes? Firro, author of A History of the Druzes, presents a brief history and introduction to this people and their existence in Israel. The book examines the complexity of new identities that have emerged among Israeli Druze[s] in the wake of Israeli nation-building policies and countervailing Palestinian Arab nationalism. Firro follows the challenge to Druze traditional political/religious leadership in recent years, the modernization of Israeli-born Druze[s], and voting patterns. Still, the Druzes remain valuable allies to the Zionist leadership of Israel. Did they get a raw deal, even a betrayal from the Israelis? Firro contends that they did. Although the author's argumentation is supported by detailed research, it is political in nature and critical of Israeli policies. For the careful reader the book raises serious questions about nation-building in a democratic society. [S. Bowman, *Choice* 37, no. 1 (September 1999): 212.]

Fitzgerald, Gregory and John Dillon. *The Druze Document*. Oakland, CA: Cliffhanger Press, 1989. [250 pages.]

Freyha, Anis. حضارة في طريق الزوال: القرية اللبنانية A civilization on its way to vanish: the Lebanese village. Jounieh: Matabi' al-Karim, 1957. [377 pages.]

Freyha, Anis. معجم الأمثال اللبنانية الحديثة A Dictionary of Modern Lebanese Proverbs. Collated, annotated and translated into English, Beirut: Librairie du Liban, 1995. [747 pages.].

"This collection was made in Ras al-M'atn, a small village in the district of M'atn to the East of Beirut. It is a predominantly Druze village and more and more is becoming a religious center for Druzedom. The primary source from which they were gleaned is the people's daily conversation. Those who insist, in historic and scientific work, upon documentation and citation will be disappointed in finding nothing of this sort in this work. Nevertheless, we belive that living men and women are the best authentic source for collecting proverbs, determining their true pronouncation and meaning." (Author's introduction).

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Gaudefroy-Demombynes, Maurice. *La Syrie à l'époque des mamelouks*. Paris: Geuthner, 1923.

Gaulis, Mme B. G. *La Question Arabe...* . Paris: Berger-Levrault, 1930.

Gelber, Yoav. *Druze and Jews in the War of 1948*. Middle Eastern Studies, 1995.

Ghabrah, Riyad Ajwad. الشعراء يتحدثون عن سلطان باشا الأطرش بالشعر الشعبي النبطي Poets speak about Sultan Pasha al-Atrash in poplular Nabti poetry. Amman, Jordan: 2000. Poetry.

Ghamrawi, Muhammad Ahmad and Shakib Arslan. النقد التحليلي لكتاب الأدب الجاهلي Analytical criticism of the book the Jahili Book by Taha Hussain. Cairo: Maktabat al-Salifiyah wa Maktabatuha, 1929.

Ghanim, Jurj and Jean Aoun. الرفيق كمال بك جنبلاط Comrade Kamal Bey Junblat. Lebanon: The Guide to Lebanon, 2005.

Ghannam, Riyad Muhammad. المقاطعات اللبنانية في ظل الحكم المصري، ١٨٣٢-١٨٤٠ The Lebanese provinces under Egyptian rule, 1832-1840. al-Mukhtarah: al-Dar al-Taqaddumiyah, 1988.

Ghannam, Riyad Muhammad. المقاطعات اللبنانية في ظل حكم الأمير بشير الشهابي ونظام القائمقاميتين، ١٧٨٨-١٨٦١ : دراسة وثائقية في تاريخ جبل لبنان السياسي The Lebanese provinces under Emir Bashir al-Shihabi's rule and the system of the Dual Qaimaqamate, 1788-1861: A documentarys tudy in the political history of Mount Lebanon. Beirut: Maktabat Bisan, 1988.

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... [Philip Hitti] attempts a new solution of the problem of the origin of the

sect. He stresses the recorded transportations and emigrations of Persian and Mesopotamian tribes into the Lebanon. The presence of this element would explain the ease by which the notion of the Divine Hakim gained credence in the Lebanon, as it is evidently akin to the gnosis of the eastern Shiite sectaries. To be sure, it must be added, the Mountain has always been the gathering place of peculiar sectsŒwe may compare the Christian Maronites and the Matawilah, and odd elements of ancient paganism and Christian Gnosticism may have taken refuge in those hills and contributed to the strange genius of its folk. It has remained an interesting if sluggish backwater in this history of religion. The author pursues the history of the Druzes in four chapters, and in the remaining three gives an exposé of their religious tenets. Of particular value and interest are the six appendices presenting extracts from their sacred writings. Although a short book, it is a compendious and illuminating treatment of the subject and contributes much to the understanding of one of the riddles of the Orient. [James A. Montgomery, Journal of the American Oriental Society 50 (1930): 263.]

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Khuri's deep insights into Druze culture are brought together with his comprehensive understanding with of Arab culture and Islam in this one easy-to-read book. He sees the source of the practice of religion as lying within its definition, whether it is a public, open policy of worship or a private, secretive one. The Druze practices the same Arab norms of culture, but express them differently. In attempting to achieve divine manifestation, the Druze have developed not only a unique style of living and speaking continuously practicing self-discipline, austerity and a strict behavioral code.Solidarity among the Druze is displayed through their strong belief in reincarnation and in the moderating role played by the religious sheikhs in conflict resolution. This feeling of brotherhood through reincarnation cements social relationships between people and creates equality within the community. Land to the Druze is a marker of identity: "in order to protect your honour, you must have land and, in order to protect your land, you must have religion".Khuri describes the strong in-group feeling within the Druze, even in immigrant populations, and their deep attachment to ethnicity and unbending solidarity, always standing firmly by the power elite in times of crisis. The Druze learns their culture and associated rituals as connected with the cycle of life. "He or she is always under the watchful eye of the community from birth until death and, then, rebirth".

Khuri, Fuad. *Imams and Emirs: State, Religion and Sects in Islam.* London: Al-Saqi, 1990. [270 pages.]

Sectarian Islam has attracted a good deal of attention over the last decade among historians, political scientists, and students of comparative religion. Although Imami Shiism has so far received the lion's share of attention, other branches of sectarian Islam have also begun to attract scholarly interest. The present study represents a useful contribution to the study of sectarian Islam in at least two respects: 1) in contrast to earlier studies, it attempts to look at sectarian Islam (within the Arab world) as a whole and from the vantage point of am comparative perspective; and 2) it makes use of new material drawn from extensive fieldwork. The 17 chapters are grouped into three sections. Chapters 2 to 6seek to define the relationship between

the various sects [including the Druze] and majoritarian (Sunni) Islam, on the one hand, and their respective attitudes to, and relationship with, the state, on the other. Chapters 7 to 11 examine in some detail the ideological orientation of the individual sects, and chapters 12 to 17 are devoted to a comparative analysis of the organisational structure of the sects. In addition to the endnotes, the work also contains a glossary of technical terms, a modest bibliography (including some of the more recent studies in Arabic), an index on concepts and an index of proper names. Contrary to the title, the study is limited to sects within the Arab world and does not take up the question of sectarian Islam as a whole. Despite its limitations, Khuri's study provides interesting new insight into the diversity and complexity of Middle East Islam. [M. Swartz, Choice 29, no. 1 (September 1991): 122.]

Kirbaj, Mhanna. تاريخ رجالات جبل العرب History of prominent men in Jabal al-Arab (Jabal al-Duruz). Damascus: 1961.

Klaus, Schwarz Veriag. *Kamal Gunblat: das arabisch-Islamishe Erbe und die Rolle der Drusen in seiner Kozeption der libanesischen Geschichte*. Berlin: Schenk, Bernadette, 1994.

Klippel, Ernst. *Unter Senûsy-Brüdern, Drusen und Teufelsanbetern: Im Sattel zu orientalischen Geheimsekten*. Braunschweig: G. Wenzel, 1942. 226p. [Maps. plates. 226pages.]

Klippel's travel narrative details his encounters with the Sanusis, Yazidis, Kurds and the Druze.

La Mazière, Pierre. *Partant pour la Syrie*. Paris: Baudinière, 1926.

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Lahfadi, Jibrael (al-). حروب المقدمين (١٠٧٥-١٤٥٠) للمطران جبرائيل اللحفدي المشهور، زجلية لابن القلاعي، أسقف قبرص الماروني، المتوفى سنة ١٥١٦ The wars of al-Mokadamin (North Lebanon rulers) 1075 - 1450: coloquial poetry by ibn al-Qila'I, the maronite bishop of Cyprus, deceased 1516. Edited by Bulus Qara'li. Bayt Shabab: Matb'at al-'Ilm, 96.

Lajnah al-Alamiya fi al-Idara al-Madaniya fi al-Shuf (al-). حرب الجبل في لبنان دفاعاً عن الوجود والكرامة The War of the Mountain in Lebanon: In defence of existence and dignity. Bayteddin, Lebanon: 1984.

Lajnat al-Mubadarah al-Durziyah. نحن الدروز We the Druze. 1981.

Lajnat Ihyaa Turath 'Abeih. عبيه في التاريخ: وثائق المؤتمر التاريخي الأول لبلدة عبيه ٢٠-٢١ تشرين الثاني ١٩٩٩ 'Abeih in history: documents of the first historical conference of Abeih village, 20- 21 November 1999. Lebanon: Lajnat Ihyaa Turath Abeih, 2000. al-Bahithun al-Musharikun: Samir Haydar.

Lamartine, Alphonse de. *Souvenirs, impressions, pensées et paysages pendant un voyage en Orient, 1832-1833*. Paris: Hosselin, 1835. 2 vols. [568 pages and 574 pages.]

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the sijills and on his conversations with the qadis to contrast the law in theory with that in practice. For an Islamic lawyer the book is of interest because it contains the legal rules of yet another member of the Islamic family of legal systems. . . . From the point of view of the comparative lawyer, the book is interesting in a number of respects. Firstly, it shows the interaction of several different legal sources-Israeli, Lebanese and Syrian as well as the opinions of Druze jurists- which form the basis for the rules of Druze law. ... A second point of interest is the apparent conflict between the rules of law and a community in transition; in particular, the book charts the strains imposed on the law by the break-up of the traditional family structure. The book is somewhat heavy reading, but its main value lies as a source of information on a previously little explored legal system. [Philip Baker, Bulletin of the School of Oriental and African Studies 67, pt. 3, (1984): 559.]

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Sa'di, Nabih Mahmud. الموحدون (الدروز) بين فتاوى ابن تيمية وفقهاء الدم The Druze among the Fatawa of ibn Taimiah and the blood shedding Jurists. Dimashiq: Dar al-ilim, 1995.

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are black sheets for French imperialism. Damascus: Dar al-Yaqza al-Arabiyya, 1938.

Al-Safarjalani provides a detailed historical survey of the Great Syrian Revolt (1925-1927) written from an Arab nationalist point of view. The book starts with introductions to the subject by prominent Syrian political leaders such as Sultan Basha al-Atrash and `Abdul-Rahman al-Shahbandar. The material proper starts with an analysis of the political, economic and military situation in Syria after its occupation by the French mandatory forces in 1920. The section that follows deals with the start of the revolt in Jabal al-Duruz and then recounts in detail the many military engagements between the French army and the Druze insurgents, as well as the spread of the revolt to Damascus and Hama. After discussing French attempts to negotiate a settlement with Sultan Basha al-Atrash, the commanding general of the forces of the Syrian Revolt, and their ultimate failure, the author examines the spread of the revolt into parts of Lebanon and the French response. The last section of the book deals with the collapse of the revolt in Jabal al-Duruz and the withdrawal of its leaders to Jordan; it also provides a list of Arab fighters killed in the revolt.

Safi, I'zzat. طريق المختارة زمن كمال جنبلاط The Moukhtara road at the time of Kamal Junblat. Beirut: Dar al-Nahar lil-Nashr, 2006.

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Saint-Pierre, Puget de. الدولة الدرزية The Druze state.Translated by Muhammad al-Masri. Damascus: Dar al-wathba, 1984. The two volumes above are Arabic translations of Puget de Saint- Pierre's book Histoire des Druzes.

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Stendel, Ori. *Arabs and Druze in Israel,* 1948-1968 . Tel Aviv: Information Service of the Prime Minister's Office, 1968.

Stendel, Ori. *The Minorities in Israel: Trends in the Development of the Arab and Druze Communities, 1948-1973.* Jerusalem: Israel Economist, 1973. [Illustrated. 210 pages. Hebrew title: Miutim be-Yisrael.]

The book consists of 12 chapters, each referring to a different problem of the minority groups. [It] begins with a review of the demographic development of the minority population, which has increased from 150,000 people in 1948 to approximately half a million in 1972. In the next chapter the author discusses the various differences between the Muslims and the Druze, who are mainly villagers, on the one hand, and Christians who live in the cities on the other. The author shows that the minority population is not of one piece, but is very complex and composed of religious sub-groups and sects; these

concentrate in relatively distinct geographic centres. The economic and social development is reviewed in the fifth and sixth chapters. These explain the process, by which a population shifts from agriculture to non-geographical occupations, and the profound changes in agriculture that occur in its wake. In other chapters, the author reviews the various political groups, the traditional family groups, and the new groups formed on an ideological basis. ... The book ends with a description of the legal basis for the activities of minority groups in Israel, a basis which offers them equal rights. There is also, for the first time, a description of the changes in the population since 1967, when a sense of self-identity has grown and connections have expanded with additional groups, mainly on the West Bank, from which they had been separated from 1948 until 1967. The book combines many facts and changes in the minority population in Israel, demonstrating them by data which show us the development during the period under discussion, and a few photographs which illustrate the facts. [Yoram Bar-Gal, Sociologia Ruralis 14, no. 4 (1974) : 304-306.]

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Stoddard, Theodore Lothrop. حاضر العالم الإسلامي The contemporary situation in the Islamic world. Translated by 'Ajaj Nuwayhid. Cairo: Matba'at al-Ma'arif, AH 1343. With commentary by Shakib Arslan. 2 vols.

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Intellectual life of المملوكي ١٢٥٠-١٥١٧م: الشيعة، الدروز، الموارنة
sectarian minorities in Lebanon in the Mamlouki era 1250 - 1517:
Shiites, Druze, and Maronites. Beirut: Dar al-Mawasim, 2007.

Subhani, Ja'far (al-). بحوث في الملل والنحل: دراسة موضوعية مقارنة
Research of sects and doctrines : an objective study للمذاهب الاسلامية
comparing Islamic sects. Mu'assat al Imam al-Sadik,

Subhani, Ja'far (al-). تاريخ الاسماعيلية. . . ، الواقعية، القرامطة، الدروز
History of Ismailism, ... Waki'iyah, karamitah, the Druze, and والنصيرية
Nousieriah. Beirut: Dar al-Adwa', 1999.

Sulayqa, Ghalib. تاريخ حاصبيا وما إليها: إمارة وتراث ومقامات حتى نهاية
The history of Hasbayya and its environs: Its princes, الحرب الكونية الثانية
heritage and sacred places until the end of World War II. Sidon: al-Matba'at al-Asriyya, 1996.

As the title implies, this is an historical survey of the town of Hasbayya and its surroundings in Wadi al-Taym in southern Lebanon. The book begins with a brief history of Hasbayya from Biblical times until the Crusades. The second section deals with the histroy of the Druze da'wa and the settlement of the Druze in the region and pays particular attention to the rise and fall of the schismatic movement that appeared within the community in the early years of its existence. The third section discusses the rise of the Sunni Shihab family that came to rule the Wadi al-Taym region and eventually Mount Lebanon until 1840. The sections that follow deal with the effects of the 1860 sectarian strife in the region, the years of the First World War and the 1925 Druze revolt against French mandatory authorities in Syria and Lebanon. The last part of the book is a brief socio-historical entry about all of the villages in the region with some concentration on the history of religious shrines and of crafts.

Swayd, 'Abdallah Ibrahim. ملكية الأرض العقارية في المتن الأعلى في القرن التاسع عشر وحتى الحرب العالمية الأولى إستناداً إلى وثائق أصلية Land property ownership in the Matn region during the nineteenth century up to World War I according to original documents. n.p.: n.p., n.d.

Swayd, Samy S. [Swead Samy Shavit]. *The Druze Scriptures*. Los Angeles: ISES Publications, 1999. Institute of Druze Studies Series, no. 2.

Swayd, Samy S. [Swead Samy Shavit]. *The Druzes: An Annotated Bibliography*. Los Angeles: ISES Publications, 1998. Institute of Druze Studies Series, no. 1. [Maps. Illustrated. 199 pages.]

Swayd, Yasin. *Histoire militaire des muqataa-s libanais à l'époque des deux émirats*. Beirut: Librairie Orientale, 1985. Tome 1: L'Emirat Ma'nite, 1516-1697. Tome 2: L'Emirat Chéhabite, 1698-1842. Université Libanaise, Etudes Historiques, no. 33.

Swayd, Yasin. التاريخ العسكري للمقاطعات اللبنانية في عهد الإمارتين The military history of the Lebanese provinces in the era of the two emirates. Beirut: Al-Muassasa al-Arabiyya lil-dirasat wal-Nashr, 1980-1985. 2 vols.

Sweet, Louise E. (ed.). *Peoples and Cultures of the Middle East: An Anthropological Reader*. New York: Natural History Press, 1970. Vol. 1: *Cultural Depth and Diversity*IV *Life in the Cities, Towns and Countryside*. [404 pages.]

Volume I, Part II includes a section on conflict resolution and social organization in a predominantly Druze village of Mount Lebanon in the 1950s. It recounts how people resorted to the Lebanese state legal system rather than local mediation through members of the extended family and/or authority figures.

Tahir, Muhammad 'Ali (al-). ذكرى الأمير شكيب أرسلان: المراثي وحفلات لتأبين ولقوال لا جرلئد The memory of Emir Shakib Arslan: funeral orations, commemoration celebrations, and newspapers articles. al-Mukhtarah: al-Markaz al-Watany lil-Maalumat wal-Dirasat, al-Dar al-Taqaddumiyah, 1988.

Tali', Amin Muhammad. أصل الموحدين الدروز وأصولهم The origin of the Druze Muwahidun and their ancestry. Beirut: Dar al-Andalus, 1961.

Tali', Amin Muhammad. التقمص The transmigration of souls. Beirut: Manshurat Uwayda, 1980.

Tali', Amin Muhammad. الشهيد رشيد بك طليع، ١٨٧٦-١٩٢٦ : ملخص The martyr Rashid Bek Tali, 1876-1926: A short biography. تاريخ حياته Beirut: Servi Press, 1982.

Rashid Tali', a native of the Shuf region in Mount Lebanon, was one of the more prominent Druze in the administrative apparatus of the Ottoman Empire during the late nineteenth and early twentieth centuries. After serving as qaimmaqam (governor) of several districts in the vilayet of Syria, he was elected to represent the district of Houran in the Ottoman parliament. After 1918, he collaborated with the Sharifian government in Syria and, in 1921, was chosen by Abdullah ibn al-Husayn to be the first prime minister of the independent state of Transjordan. After resigning his post, he joined the Druze revolt in 1925 and died before its end

Tali', Amin Muhammad. مشيخة العقل والقضاء المذهبي الدرزي عبر التاريخ، ويحتوي مجموعة قوانين الأحوال الشخصية وتنظيم القضاء المذهبي الدرزي المعمول بها حاليا The institution of shaykh al-aql and the Druze religious court system across history, containing a compendium of the laws of personal statute and of the organization of the Druze religious courts currently in application. Beirut: Al-Matba'at al-Antuniyya, 1971.

This book is a collection of the laws that regulate the civil life of the Druze in Lebanon, including the law of personal statute, the law of the Druze religious court system, the law organizing the Druze Council and the law regulating the election of the shaykh al-aql. The second part of the book is a historical survey of the rise and development of the institution of shaykh al-aql and the religious court system, with a special section devoted to similar institutions among Syrian and Palestinian Druze communities.

Tamir, 'Arif. الحاكم بأمر الله: خليفة وإمام ومصلح Al-Hakim bi-amrillah: a caliph, an Imam, and a reformer. Beirut: Dar al-Afaq al-Jadidah, 1982. Biography.

Tamir, 'Arif. الحاكم بأمر الله: الخليفة المفترى عليه The sixth caliph, al-Hakim bi-amrillah. Beirut: Dar al-Jil, 1980.

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Zayn al-Din, 'Abdallah Yusuf. كتاب مفتوح: الرد على كتاب أنيس منصور An open book: Reply to the writer Anis Mansur. Damascus: Matba'at Zayd bin Thabit, [?1990s].

As the title suggests, this book was written in response to an article by Egyptian writer Anis Mansur in the Egyptian daily newspaper, Al-Ahram, on 4 October 1989. In his article, Mansur tried to answer a question presented to him about the origin and beliefs of the Druze, portraying the Druze in an extremely negative way. The book begins by presenting Mansur's article and then listing some of the responses it received in the Egyptian press. Zayn al-Din then lists the fatwas issued by al-Azhar, which clearly considered the Druze to be Muslims, and also discusses the histories of several prominent Druze families, the concepts of Druze Sufi Tawhid and the life of al-Hakim bi-Amrillah.

Zayn al-Din, Nazira. السفور والحجاب: محاضرات ونظرات مرماها تحرير المرأة والتجدّد الاجتماعي في العالم الاسلامي Unveiling and veiling: Lectures and investigations that aim at the liberation of women and social modernization in the Islamic world. Beirut: Matabi Quzma, 1928.

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Abi Sa'b, Fares. "مأزق الدروز السياسي في ظل زعامة وليد جنبلاط" The Druze political plight under the leadership of Walid Junblat. 5/12/2006.

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Here Abraham surveys the Maronite-Druze conflicy in Mount Lebanon, 1840-1860. The conflicy was an outgrowth of the Maronite Christian independence movement directed against the Druze and Ottoman-Turks. The civil war was not therefore a religious war, except in Damascus where it spread and where the population w as anti-christian. The movement culminated with the 1859-60 massacre and defeat of the Christians by the Druzes. Who were aided by the Turks. French intervention on behalf of the Maronites did not help Maronite national movement since France was restricted n 1860 by Great Britain who did not want the Ottoman Empire dismembered. But European intervention pressured the Turks to treat the Maronites more justly. [HA]

Abraham, Antoine J. "The Lebanon War: In Retrospect and Prospect." *Journal of Third World Studies* 11, no. 2 (Fall 1994), pp. 117-150.

This article outlines five phases in the Lebanese civil war from April 1975, through the peace of December 1985, to January 1993, with particular emphasis on the critical role of the Shi'a and Druze communities in the conflict.

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during the 16th and 17th Centuries: The Case of the Sanjak of Sidon - Beirut." *International Journal of Middle East Studies* 24, no. 4 (November 1992), pp. 665-676.

Abu Hamdan, Samir. "الإسلام الفلسفي عند شكيب أرسلان" The philosophical Islam of Shakib Arslan. In al-Âmir Shakib Arslan wa-tahaddiyat asr al-Nahda, 1869-1946, pp. 32-41. Beirut: Jaridat al-Anbaa, 1989.

Abu Hamdan, Samir. "الخط العربي عند الشيخ الفنان نسيب مكارم" The Arabic calligraphy of the artist, Shaykh Nasib Makarem. Tarikh al-Arab wal-'Alam, no. 145 (September / October 1993), p. 218.

Abu Hamdan, Samir. "المؤسسة الدرزية للرعاية الإجتماعية: المواجهة الإجتماعية وتحديات المستقبل" The Druze foundation for social welfare : Social confrontation and future challenges. Tarikh al-Arab wal-'Alam, no. 145 (September/ October 1993), p. 220.

Abu Husayn, 'Abdul-Rahim. "Khalidi on Fakhr al-Din: Apology as History." al-Abhath (Beirut) 41 (1993), pp. 3-15.

Abu Husayn, 'Abdul-Rahim. "The Korkmaz Question: A Maronite Historian's Plea for Ma'nid Legitimacy." al-Abhath (Beirut) 34 (1986), pp. 3-11.

The earliest history of the Ma'an family in the 16th century is by the Maronite patriarch Istifan al-Duwayhi, who started writing his chronicle in 1688. The Ma'ans were Druze chiefs in southern Lebanon and the Maronites prospered under their rule. Duwayhi's omissions and fabrications concerning Korkmaz Ma'an, predecessor of Fakhr al-Din, who is regarded as the father of modern Lebanon, were a deliberate attempt to legitimize the family's hold on power. [HA]

Abu Husayn, 'Abdul-Rahim. "The Ottoman Invasion of the Shuf in 1585: A Reconsideration." al-Abhath (Beirut) 33 (1985), pp. 13-21.

The 1585 Ottoman expedition against the Druze was a critical point in the history of Ottoman Syria. The expedition did not begin as a retaliatory act for a Druze attack on an Ottoman tribute caravan (known as the plunder of Jun Akkar), but was rather the result of more complex Ottoman motives, the

disarming of the Druze and the collection of overdue taxes. The Jun Akkar event in fact never took place. [HA]

Abu 'Izzeddin, Halim. "الدروز وقضايا العرب" The Druze and Arab issues. Tarikh al-Arab wal-alam, no. 145 (September/ October 1993), p. 16.

Abu 'Izzeddin, Sulayman. "أسباب حملة ابراهيم باشا على سورية" The causes of Ibrahim Pasha's campaign in Syria. al-Kulliyya 14 (1928), pp. 191-198.

Abu 'Izzeddin, Sulayman. "أصل الدروز" The origin of the Druze. al-Muqtataf 77 (1930), p. 78.

Abu 'Izzeddin, Sulayman. "توطّن الدروز في حوران ووقائعهم مع الجيش المصري" The settlement of the Druze in Houran and an account of their battles with the Egyptian army. al-Kulliyya 12 (1926), pp. 313-323.

Abu 'Izzeddin, Sulayman. "جبل العرب والوحدة" Jabal al-Duruz and the issue of unity. al-Wa'I al-qawmi 1 (December 1944), pp. 1-2.

Abu 'Izzeddin, Sulayman. "دروز حوران وحرب ابراهيم باشا" The Druze of Houran and the war of Ibrahim Pasha. al-Muqtataf 69 (1926), p. 194.

Abu 'Izzeddin, Sulayman. "نزوح الدروز الى حوران وحربهم ضد ابراهيم باشا" The migration of the Druze to Houran and their war against Ibrahim Pasha. al- Muqtataf 68 (1926), p. 316.

Abu Khalil, Asa'd. "Druze, Sunni and Shiite: political leadership in present-day Lebanon." *Arab Studies Quarterly* 7, no. 4 (Fall 1985), pp. 28-58.

The author argues that Lebanon's civil war and gang fighting were caused by political factions and religious sects within the country-although outsiders also benefited and suffered in the process-in this survey of the political sectarianism of Druze, Shiaa and Sunni Muslim leaders.

Abu Khalil, Asa'd. "Ottoman Reform and the Politics of Notables." ed. W. R. Polk and R. L. Chambers. In The Beginnings of Modernization in the Middle East: The Nineteenth Century, edited by W. R. Polk and R. L. Chambers, 46-63. *Publications of the Center for Middle Eastern Studies*, no. 1. Chicago: University of Chicago Press, 1968.

Abu Nimr, Mohammed. "Conflict-Resolution Approaches: Western and Middle-Eastern Lessons and Possibilities." *American Journal of Economics and Sociology* 55, no. 1 (January 1996), pp. 35-52.

After conducting two case-studies to compare Western and Middle Eastern processes of conflict resolution, A bu-Nimr discovers that divergent assumptions underlie each approach. The first case-study describes the process in the context of a dispute between Christians and Druze which was mediated by Muslims in an Israeli village. The second describes the process in a Cleveland, Ohio racial conflict. After identifying the "distinctive cultural and professional assumptions" underlying both processes, the author notes differences in both the third-party roles and the outcomes achieved. He also distinguishes "two sets of principles and contexts, which can be applied interchangeably in both Middle Eastern and Western settings, and those which are unique to each context."

Abu Rabi'a, Salim. "Druze Minority Students Learning Hebrew in Israel: The Relationship of Attitudes, Cultural Background, and Interest of Material to Reading Comprehension in a Second Language." *Journal of Multilingual and Multicultural Development* 17, no. 6 (1996), pp. 415-426. [2 tables.]

An investigation of how Israeli-Druze students' reading comprehension in Hebrew as a second language is related to their attitudes and cultural background and interest in the material. The Druze-a cultural and linguistic Arab minority in Israel-are highly identified with the Israeli-Jewish destiny. Druze students (N = 76) were adminis tered attitude questionnaires, individual interest questionnaires, Arab and Jewish cultural stories, and 10 multiple-choice comprehension questions about each story. Results indicate strong positive attitudes towards learning Hebrew and toward Israeli society. However, higher positive interest was found for reading the culturally Arab stories than the culturally Jewish stories, and reading comprehension scores accorded with this preference. It is concluded that cultural familiarity with text and readers' individual interest are related and essential variables in second-language learning. Thus, interest in reading is text-based, a fact that should be considered in minority education. In the case of the Druze minority in Israel, measures beyond self-report questionnaires are needed to

validate the contradictions between feelings and attitudes and reading and interest scores. [SA]

Abu Sa'd, Ahmad. "وقفة مع الأمير شكيب في نظرته للغة" A stand with Emir Shakib Arslan concerning his views about language. In al-Amir Shakib Arslan wa-Tahaddiyat asr al-Nahda, 1869-1946, 77-83. Beirut: Jaridat al-Anba, 1989.

Abu Saleh, 'Abbas. "أضواء على تاريخ الجبل السياسي في العهدين المعني Shedding light on the political history of Mount Lebanon "والشهابي during the Ma'nid and Shihabi eras. Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 62.

Abu Saleh, 'Abbas. "الأمراء التنوخيون والحملات الصليبية" The Tanukhid princes and the Crusades' campaign. al-Fikr al-Arabi 4, no. 28 (July/September 1982), pp. 44-60.

Abu Saleh, 'Abbas. "الجذور التاريخية للمسألة الطائفية في لبنان" The historical roots of the sectarian question in Lebanon. al-Fikr al-Arabi 4, no. 28 (July/September 1982), pp. 283-286.

Abu Samra, Ghanim Ibrahim. "المصريون في لبنان وسورية قبل مائة سنة" The Egyptians in Lebanon and Syria one hundred years ago. al-Mashriq (Beirut) 30 (May 1932) : 358-364; 30 (June 1932) : 450-457; 30 (July 1932), pp. 492-502.

Abu Shaqra, F.N. "دين الأمير بشير" The religion of prince Bashir. Awraq Lubnaniyya, no. 2 (1956), pp. 500; 504-508.

Abu Shaqra, Muhammad. "مشروع اتفاق ومصالحة وطنية" A project of agreement and national reconciliation. al-'Amal, no.14, pp.20-21.

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Adler,[Jakob] Georg Christian(ed. and trans.) "Neue Beitrage zur Geschichte der Drusen: Aus den arabischen Handschriften der kngl. Bibliothek zu Kopenhagen." *Repertorium für biblische und morgenlandische Literatur* 15 (1784), pp. 265-298.

Agahi, 'Abbas. "Some Names and Practices in the Druze System of Beliefs." *Bulletin of the British Association of Orientalists* 9 (1977), pp. 14-21.

'Alam al-Din, N. and R. N. Habiby. "Turmoil, the Druzes, Lebanon and the Arab-Israeli Conflict." *Journal of Asian and African Studies* 29, nos. 1-2 (January/April 1994), pp. 156-157.

Alan, Ray. "The Strange World of the Druzes." *Commentary: A Jewish Review* 21, no. 1 (January 1956), pp. 69-75.

Alimad, L. S. "The Importance of the Will in the Druze Faith: The Case of Arslan Imarah." *Der Islam* 71, no. 1 (1994), pp. 121-131.

Allen, W. "The Druse Religion." *Church Missionary Intelligencer,* [n.s.], 11 (1886), pp. 82-87.

American Missionaries. "Abeih: Annual Report." *MH* [The Missionary Herald] vol. 48 (1852) pp. 144-148.

Upon the Druzes, one large division of this people, we have failed to make any permanent or visible impression. Still we hope that the brethren who have been stationed here, have had some agency in awakening the spirit of inquiry which is manifested in many of the distant villages, and in producing that longing after something better, indications of which we think we can distinctly discern.

American Missionaries. "Abeih: Station Report." *MH* vol. 49 (1853) pp. 131-132.

Some among the Druzes even begin to appreciate the benefits of female education.

American Missionaries. "Beirut: Report of the Native Church." *MH* vol. 46 (1850) pp. 256-263.

When this church was organized, in March, 1848, the number of members composing it was nineteen, of whom ... three Druzes...

American Missionaries. "Communi cation from Mr. Smith, dated at Beyroot." *MH* vol. 32 (1836) pp.50-56.

It is a somewhat singular coincidence, that it is among the Druses, (who call themselves Moslems), and not among Christians, that Mrs. Dodge has collected her intersting little school of girls at Aaleih; and it is principally Druses that have atttended Mr. Bird's Arabic preaching at that place during the present summer.

American Missionaries. "Druses." *MH* vol. 34 (1838) pp. 397-398. The Druses, although inconsiderable as to number, are a remarable sect, ...

American Missionaries. "Extracts from a General Letter of the Missionaries." *MH* vol. 32 (1836) pp. 458-467.

Acquittal of a Druze; arrested for becoming a Christian. The Druzes are not really Moslems; but in consequence of their profession, they have ever been treated as such by the law; and recently, on the ground of this profession, soldiers have been levied from among them, as from the other Moslems.

American Missionaries. "Extracts from a Letter of Mr. Bird, dated July 3, 1835." *MH* vol. 32 (1836) pp. 91-97.

Schools and Preaching for the Druzes. Mrs. Dodge has a little school of girls, chiefly Druzes. We have preaching every Sabbath, both in English and in Arabic. At the latter service we have had ten or fifteen Druzes present, and among them the young shekhs of the village, with their servants. All the Druzes we converse with say, "This is the truth-this is the way of salvation". Many of them listen with great attention, and receive and read...We are just commencing two schools for Druzes on Mount Lebanon, which we regard as a most interesting experiment

American Missionaries. "Extracts from the Journal of Mr. Lanneau." *MH* vol. 33 (1837) pp.294-303.

Orders against the Schools - Arab Congregation - A Venerable Druze . A very remarkable Druze high priest, from a distant part of the mountains, attended prayers this evening. He is nearly ninety years old, but looks well, and is very dignified and polite in his deportment, and religious in conversation. He says that he is fifteen years older than the emeer Besheer, and knew him when he possessed nothing but his horse and bed.

American Missionaries. "Extracts from the Journal of Mr. Whiting." *MH* vol. 28 (1832) pp.106-111.

During my evening I made it my business to inquire of the young Druzes and others of their sect who were present, some things relative to their religion. They could give us no information; for none of the common people or uninitiated have any knowledge of the secret principles and ceremonies of their own religious system. This is reserved as the peculiar privilege of the Aakils or knowing ones...

...My Druze mueleteers were hired for Sidon, and to Sidon they would carry me, though it was my intention to go directly to Helalia, whose distance from Beyroot is just the same as that of Sidon,...

American Missionaries. "General Letter from the Mission, Dated Beyroot, 24th April, 1841." *MH* vol. 37 (1841) pp. 391-393.

Sidon, two missionaries. This station, like Beyroot, would be a winter residence, and would have especial reference to the Druses, who dwell principally in the mountain district above it, and to whom it furnishes a most convenient access.

American Missionaries. "Joint Communications from Messrs. Bird and Whiting." *MH* vol. 28 (1832) pp.324-326.

State of the Druzes-Prospects of usefulness among them.The Druzes are a most singular people....Their whole number is about 70.000. They are divided into two classes, the Akils, or intelligent, the Djahils, or ignorant. The number of the former is about 10.000, of the latter 60.000. The nation of the Druzes, near whom we dwell, exhibits at the present moment, some interesting features. Some time since a Druze woman was in the habit of coming daily to the house of our school teacher, to listen to scripture reading and religious conversation...A man, far advanced in years, and one of the Aakils (initiated into the mysteries) came also often to the house of the teacher, and after hearing and opposing the truth for some time, at length professed to receive it; and as a proof of his sincerity, offered to bring us one of the secret books of his religion, which offer he has since fulfilled.

American Missionaries. "Journal and Letter from Mr. W. M. Thomson." *MH* vol. 39 (1843) pp. 73-76.

If the Druzes continue in power, our prospects are very good.

American Missionaries. "Journal of Mr. Thomson in Northern Syria." *MH* vol. 37 (1841) pp. 233-242.

Ansaireea visit Aleppo, but there are no Druzes known to the inhabitants of Aleppo. About forty years ago a large number of Druzes fled to Mount Lebanon from a mountain about two days' journey from Aleppo.

American Missionaries. "Journal of Mr. Thomson." *MH* vol. 41 (1845) pp. 342-349.

Mr. Thomson next gives a full description of the contest waged between the Maronites and Druzes in Abeih itself.The Druzes behaved with a savage courage in this affair.

American Missionaries. "Journal of Mr. W. M. Thomson at Beyroot." *MH* vol. 35 (1839) pp. 369-382.

Political Troubles of the Druzes.Eager of Books - Druze Pupils offered - Tour to Tripoli. Antioch - Calls for Books - Desire of the Druzes for Christian Instruction. Brother of Asaad Shidiak - Papal Efforts among the Druzes.Seductions and Persecutions to which the Druzes are exposed - Need of additional Missionaries.

American Missionaries. "Journal of Mr. Whiting at Jerusalem." *MH* vol. 32 (1836) pp. 346-353.

The Druzes were first disarmed, and then the Christians, from one end of the mountain to the other. Having accomplished this point, the Pasha descended to Beyroot, where he became our neighbor for a few days, and left his subordinate officers to collect in quietness the recruits he wanted from the Druzes.

American Missionaries. "Labors of a Native Assisstant." *MH* vol. 45 1848) pp. 42-46.

... a druze from Deir el Kamar, a wealthy man. After the salutations, he said, "We wish to have a school at our place". The Sheikhs bought some books,

the Christians took none. Some of these Druzes reverently kissed the New Testament, and put it upon their heads.... the Druzes of the village gathered around me, to the number of fifty men, and requested me to read a little to them from each of my books, as they could not read well. I accordingly read to them, and explained what I read as well as I could. After this they bought some books at a low price. They then consulted together, and came, requesting that we would establish a school.The Druzes then said, "There is no (true) religion but the religion of the English". A large company of the Akkal (initiated Druzes) were present, who all said, "This is a good work". The Judge said, "We wish to have a seminary here to teach the sciences". I replied "If a man wishes to go up to the housetop by stairs, he cannot step at once from the bottom to the top of the stairs, but must go up step by step".

American Missionaries. "Letter from Doct. Van Dyck." *MH* vol. 43 (1847) p. 83-84.

Application has been made by the brother of the ruling Druze Sheikh of this district for admission into the seminary.

American Missionaries. "Letter from Mr. Beadle at Aleppo, June 10th, 1841." *MH* vol. 38 (1842) pp. 53-57.

Summer at Arayeh - Wailing at a Druze Funeral.... one of the emeers of the Raselan family, who urged me to begin our seminary at Bshamone this winter.

...an ignorant people threatened constantly with a destructive civil war, and that they have persevered through every discouragement. If I am not greatly mistaken, we have a great work yet to do for the Druzes.

American Missionaries. "Letter from Mr. Hebard, Dated 11th Oct. 1839." *MH* vol. 36(1840) pp. 345-351..

Call for Immediate and Extended Labors among the Druzes. The Druzes are a very peculiar people, have a strange absurd, but strongly rooted system of irreligion, for it really deserves no other name.

American Missionaries. "Letter from Mr. Hurter, July 9, 1846." *MH* vol. 42 (1846) pp. 350-351.

A letter was received from him, June 24, with orders to the Greeks, Druzes and Moslems, not to buy, sell or speak to the Protestants.

American Missionaries. "Letter from Mr. J. L. Thompson." *MH* vol. 33 (1837) pp.255-261.

...The people from whom I took houses are not under the patriarch, but are Druzes, and very anxious that we should live among them, and urged us not to submit to the order.The Druzes believe in transmigration of souls, and this emeer had never embraced Christianity.

American Missionaries. "Letter from Mr. Smith at Beyroot." *MH* vol. 38 (1842) pp. 196-200.

War between the Maronites and the Druzes....Arab spirit of retaliation, which the Druzes systematically cherish to its fullest extent....the princes of Deir el Kamar were obliged to allow a school to be broken up, which we had established by their invitation,...

American Missionaries. "Letter from Mr. Smith, Beyroot, 28th April, 1842." *MH* vol. 38 (1842) pp.362-367.

Commencement of Intercourse with the Druzes. The first advances of the Druzes towards us, of which we took much notice, was in the winter of 1835-6.

The Druzes originally owned and governed the part of the mountains in which they live.The Druzes was connected with a desire to regain their political ascendancy.

Present position of the Mission relative to the Druzes.

American Missionaries. "Letter from Mr. Smith." *MH* vol. 39 (1843) pp. 242-249.

... a body of nominal Mohammedans in the heart of Turkey, disgusted to an extreme with their Moslem rulers and religion, and regarding us as their best friends.

American Missionaries. "Letter from Mr. Thomson, August 8, 1844." *MH* vol. 40 (1844) pp. 364-367.

We reached Mukhtara after dark, and were nobly entertained by Sheikh Said Jemblat.

American Missionaries. "Letter from Mr. Thomson." *MH* vol. 31 (1835) pp.368-374.

Had a conversation with a number of Druzes. They made many inquiries about our country...They inquired, as usual, if there are Druzes in England. They all have the impression that there are, and appear surprised when we assure them there are none....as the Druzes pretend, that these people are more like them than like us. They are more like us Christians, and they love us more than they do them.

American Missionaries. "Mediterranean." *MH* vol. 29 (1833) pp.17-19.

Mr. Bird resided in one of the mountain villages of the Druses during the heat of summer, and had many opportunities for preaching to them. Once he attended by invitation their weekly meeting for worship, and after their service was over read and expounded, at their earnest request, a portion of the word of God...The Ansaries of the parts beyond Tripoli, are said to belong to the race of the Druses...

American Missionaries. "Mission to Syria and the Holy Land." *MH* vol. 33 (1837) pp. 8-9.

The mission was about commencing two schools for Druzes on Mount Lebanon. The Druze population, in particular, have been rendered accessible to the truth.

Mrs. Dodge in fact collect a very interesting school of girls, chiefly Druzes, in Aaleih. A deeply interesting case occurred among the Druzes, in the early part of the present year. The Druzes are by profession Mohammedans, and are recognized as such by the laws of the country,...

American Missionaries. "Mission to Syria and the Holy Land." *MH* vol. 34 (1841) pp. 5-6.

The Druzes still continue as accessible as ever.

American Missionaries. "Mission to Syria and the Holy Land." *MH* vol. 36 (1840) pp. 6-7.

The Druze a sort of heretical Mohammedans, numbering sixty or seventy thousand souls.

American Missionaries. "Mission to Syria." *MH* vol. 38 (1842) p. 6.

Druze people were open to the mission became so convincing, that Messrs. Wolcott and Van Dyck were sent by their brethren to form a station at Deir el Kamer, the seat of the Druze government.Druzes in some central position.

American Missionaries. "Mr. Smith's Account of the Rise of Protestantism at Hasbeiya." *MH* vol. 41 (1845) pp. 42-47.

The present communication is to be regarded as a continuation of the account of the Hasbeiya movement which was published in the January Herald. Druze khulwehs, as their sacred places are called,...

American Missionaries. "Mr. Smith's Account of the Rise of Protestantism in Hasbeiya." *MH* vol. 41 (1845) pp.14-21.

... another Druze family, called the house of Keis, have risen into notice;...

American Missionaries. "Mr. Smith's Second visit to Hasbeiya." *MH* vol. 41 (1845) pp. 145-152.

At this moment the Druze sheikhs, Amin Shems and Muhammed Keis, made their way through the excited crowd, and took their seats next to the Emirs. Let all know that my blood shall flow before a protestant shall be touched.

American Missionaries. "Mr. Whiting's Visit to Hasbeiya." *MH* vol. 45 (1849) pp. 182-191.

He first alludes to a communion season at Beirut at which four persons were admitted to the church. Two of them were Druzes, "of the sheikhs of Aitoth".

American Missionaries. "Recent Intelligence." *MH* vol. 37 (1841) pp. 507. Deir el Kamar, the capital of the Druze country on Lebanon. The British government have decided to secure protection to the Druzes against the Maronites.

American Missionaries. "Recent Intelligence." *MH* vol. 38 (1842) pp. 120-121. ...hostilities had broken out between the Maronites and the Druzes on Mount Lebanon,...

American Missionaries. "Recent Intelligence." *MH* vol. 41 (1845) pp. For some time past, the old disputes between the Druzes and the Maronites have been tending toward a renewal of hostilities.

American Missionaries. "Recent Intelligence." *MH* vol. 41 (1845) pp. 319.

A letter has been received from the brethren at Abeih, giving additional particulars respecting the war between the Maronites and Druzes. Though the intervention of the European consuls and Turkish authorities, a cessation of hostilities was effected about the 20th of May, twenty days after the war began.

American Missionaries. "Report of the Abeih Station." *MH* vol. 44 (1848) pp. 200-203.

It is an interesting fact that about two thirds of the children in the mountain schools are Druzes. Indeed it may be said with truth that here we have by far the most important means of gaining access to the Druze mind.... of these, four are Druze girls, five are Protestants, and the rest...

American Missionaries. "Report of the Beyroot Station for the Year 1837." *MH* vol. 34 (1838) pp. 471-475.

Admission of a Druze family to the church.

American Missionaries. "Report of the Mission Dated Dec. 31ST, 1838." *MH* vol. 35 (1839) pp. 401-405.

The Druzes continued to throng our dwellings until a violent persecution, at first excited and carried on by the Maronite rulers of the mountains, and more recently by others still higher in authority, abated their ardor, and compelled them to pause in their career. Christian education ought to be promoted amongst the Druzes by every practicable means.

American Missionaries. "Report of the Mission for the Year 1841." *MH* vol. 38 (1842) pp. 224-236.
Labors among the Druzes in Mount Lebanon.

American Missionaries. "Report of the Station at Beirut." *MH* vol. 43 (1847) pp. 181-193.

American Missionaries. "Report of the Station at Beyroot for the Year 1835." *MH* vol. 32 (1836) pp. 414-421.

Attention of the Druzes to Christian Instruction.... Among those who have attended within the last few months have been a number of Druzes. This people, you are aware, constitute a considerable portion of the inhabitants of Mount Lebanon. Their religion is not fully known, being held by them in secret; ...

American Missionaries. "Report of the Station at Beyroot, Jan. 1st, 1841." *MH* vol. 37 (1841) pp. 301-304.

A new school has been commenced in Beyroot, and recently one has been opened in Lebanon, by a former Druze pupil of our seminary. This latter school is intended chiefly for the Druzes and numbers thirty-five scholars. We hope we shall be able to enlarge the number of schools, especially in Lebanon among the Druzes.The Druzes - Preaching in Arabic.A permanent station among the Druzes.

American Missionaries. "Syria and the Holy Land." *Quarterly Paper* No. XXIV pp. 94-96. Vol. 32 (1836) facing p. 196.

The Druzes are a singular race, having a religion which seems to be a compound of paganism, Mohammedanism, and Christianity. They are found principally on Mount Lebanon, and amount in all to about 70.000. They also are divided into sects, the Aakils or intelligent class, and the Djahils or ignorant class; the former numbering about 10.000, and the latter about 60.000.Beyroot was once the chief town of the Druzes;...

American Missionaries. "Syria: Annual Report from Abeih." *MH* vol. 40 (1844) pp. 205-206.

... not only Druzes but even the Maronite population regard us as their friends,...

American Missionaries. "Syria: Stations." *MH* vol. 40 (1844) p. 4.

... a good house has been obtained at Abeih, about fifteen miles south of Beirut, and well situated for a druze station.

American Missionaries. "Syria: Stations." *MH* vol. 44 (1848) p.5.

It is a settled principle in Mohammedan law, that a Druse is an "infidel", so far as Islamism is concerned, and, therefore, is not liable to a legal prosecution should he become a Christian.

American Missionaries. "Visit of Messrs. Whiting and Hurter to Hasbeiya." *MH* vol. 42 (1846) pp. 383-387.

The Emir Ahmed protested against all violence, declaring that if anything of that kind were attempted, he would be a Protestant himself, and defend them to the utmost!

Andeh, Werner and Peter Heine. "الوطنيون العرب ونشاطهم السياسي والصحفي في المانيا" The political and journalistic activity of the Arab Nationalists in Germany. al-Majalla al-Tarikhiyya al-Misriyya 27 (1981), pp. 199-214.

Andeh and Heine discuss some aspects of Shakib Arslan's role in the nationalist struggle during his years of exile in Switzerland and Germany between 1918 and 1946.

Anderson, J. N. D. (sir). "The Personal Statute Law of the Druze Community." *Die Welt des Islams*, n.s., 2 (1953), pp. 1-9, 83-94.

Apter A., M. A. Shah I. Iancu H. Abramovitch A. Weizman and S. Tyano. "Cultural-Effects on Eating Attitudes in Israeli Sub-Populations and Hospitalized Anorectics." *Genetic, Social, and General Psychology Monographs* 120, no. 1 (February 1994), pp. 83-99.

We assessed eating attitudes and body image using the Eating Attitudes Test-26 (EAT: Garner and Garfinkel, 1979) and a 17-item body image scale in Israeli Jewish female high school populations in five distinct residential settings (kibbutz, moshav, city, and two different boarding schools); in five ethnically distinct Arab female high school populations (Muslim, Christian, Druze, Circassian, and Bedouin); and in a group of hospitalized adolescent girls with anorexia nervosa. We hypothesized that the attitudes of the adolescent females most exposed to Western body shape ideals and simultaneously undergoing role conflict between traditional and modern images of the female role would most resemble attitudes of anorectics. This was partly supported by the findings.

Ethnic differences also emerged in attitude toward food. All the Arab populations except the Circassian showed strong Western influences in their attitudes toward eating and body image and thus may well be prone to epidemics of anorexia and similar eating disorders in the near future. Kibbutz girls were most similar to the anorectic group. [A]

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Arslan, Shakib. "الإسلام بين المادح والقادح" Islam between praise and condemnation. al-Shura, no. 91 (1926), p.2.

Arslan, Shakib. "الأمير شكيب أرسلان والدروز" Emir Shakib Arslan and the Druze. al-Manar, no. 28 (1922), pp.637-638.

Arslan, Shakib. "الأمير شكيب أرسلان يقول أن خدمة الوطن هي أعلى المناصب وأكرم المناسب" Emir Shakib Arslan says that serving the country is the highest positions and the noblest occassions. al-Shura, no. 179 (1928), p.1.

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book of Sayyid Rashid Rida or the brotherhood of forty years by prince Shakib Arslan. Majallat al-Majma' al-Ilmy al-Arabi, V15, pp. 269-283.

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mechanized squadron. During World War II the force took part in the last mounted cavalry action, in support of the Australian artillery during the Syrian campaign. In 1943 it took part in the anti-locust campaign at Bandar Abbas in Iran and from 1944 to 1948 served on frontier patrol in northern Palestine. The force disbanded in May 1948. The author was an officer of the force. [HA]

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Bashir (al-). "ماذا جرى في صيدنايا؟" What happened in Saidnaya? al-Bashir 3429 (14/1/1926), p. 1-2. al-Bashir 3430 (16/1/1926), p. 3. al-Bashir 3431 (19/1/1926), pp. 3-4.

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Bashir (al-). "مذبحة قلعة جندل التابعة لوادي العجم" The massacre of Castle Jandal of al-Ajam valley. al-Bashir 3381 (22/9/1925), p.2.

Bashir (al-). "مضار الثورة السورية" Harm done by the Syrian Revolution. al-Bashir 3410 (28/11/1925), p. 1.

Bashir (al-). "مضار الثورة" Harm done by the Revolution. al-Bashir 3438 (4/2/1926), p. 1.

Bashir (al-). "معارك الغوطة تصفها المصادر العليا" Battles of al-Ghotah described by high sources. al-Bashir 3514 (4/8/1926), pp.1-2.

Bashir (al-). "معارك مجدل شمس: تفصيلات جديدة" Majdal Shams battles: new details. al-Bashir 3466 (13/4/1926), p. 2.

Bashir (al-). "معركة الغوطة [١٩-٢٠ تموز]" Battle of al-Ghotah [July 19-20]. al-Bashir 3510 (27/7/1926), p. 2.

Bashir (al-). "معركة المسيفرة: تفاصيل جديدة عنها" Al-Musieferah battle: new details. al-Bashir 3381 (22/9/1925), p.1.

Bashir (al-). "من البطريرك الماروني الياس بطرس الحويك إلى حاكم دولة لبنان [إن وحدة لبنان هي وديعة في ذمة فرنسة]" From the Maronite Patriarch Boutros Elias Hwaik to the Governor of the State of Lebanon [that the unity of Lebanon is depository in France's custody. al-Bashir 3432 (21/1/1926), p.3.

Bashir (al-). "من المصادر العالية: الدروز المستسلمون" From high sources: the surrendered Druze. al-Bashir 3655 (7/7/1927), p.3.

Bashir (al-). "منشور المفوض السامي [دي جوفنيل] إلى ثوار جبل الدروز [لماذا تقتلون]" Publication of the high commissioner [de Jouvenel] to thel Druze mountain rebels [why the killings]. al-Bashir 3412 (3/12/1925), pp.1-2.

Bashir (al-). "منشور المفوض السامي دي جوفنيل إلى أهالي سورية وجبل الدروز" Publication of the high commissioner de Jouvenel to the people of Syria and the Druze mountain. al-Bashir 3417 (15/12/1925), p.2.

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995-998; 1, no. 22 (15 November 1898) : 1043-1046; 1, no. 23 (1 December 1898) : 1092-1094; 2, no. 1 (1 January 1899) : 29-32; 2, no. 2 (15 January 1899) : 74-79; 2, no. 3 (1 February 1899) : 133-135; 2, no. 4 (15 February 1899) : 173-176; 2, no. 5 (1 March 1899) : 230-232; 2, no. 6 (15 March 1899) : 274-279; 2, no. 8 (15 April 1899) : 372-374; 2, no. 9 (1 May 1899) : 421-423; 2, no. 10 (15 May 1899) : 466-470; 2, no. 11 (1 June 1899) : 516-520; 2, no. 12 (15 June 1899) : 553-557; 2, no. 13 (1 July 1899),: 614-617; 2, no. 14 (15 July 1899) : 659-662; 2, no. 15 (1 August 1899) : 697-700; 2, no. 16 (15 August 1899) : 755-761; 2, no. 17 (1 September 1899) : 804-808; 2, no. 18 (15 September 1899) : 847-852; 2, no. 19 (1 October 1899) : 894-899; 2, no. 20 (15 October 1899) : 946-950; 2, no. 22 (15 November 1899) : 1032-1037; 2, no. 24 (15 December 1899) : 1123-1127.

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Armed resistance to French rule in 1925-27 was called the 'Syrian

revolution,' but this was contradictory. The state of Jabal ad-Duruz was at first pacified by French concessions, but Sultan al-Atrache and other Druze chiefs allied themselves with the Syrian nationalist movement without undertaking changes in socio- political realities or reconciling vast differences between Druze particularism and Syrian nationalism. [HA]

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The Arab guerrillas were politicized, but not sufficiently to convert a peasant, racial, religious, colonial, familial war into a people's revolutionary war. The tribal, parochial orientation of the peasant guerrilla units never coalesced with the politicized Arab youth and townsmen into an articulated revolution, and thus the guerrilla remained "an extension of traditional brigandage," never possessing more than three of the seven elements necessary for a people's revolutionary war. Although they gained control of several large towns and extensive parts of the country, the rebel gangs were led by various soldiers of fortune like the Syrian Fawzi Qawuqji, who had served the Ottomans, the French, the Druze rebels, Ibn Saud, and the Iraqi

Army. Many units were predominantly non-Palestinian Arabs, always in a constant state of formation and re-formation, and their weapons were of Ottoman, Japanese, Russian, English, German or Arab origin. The development of a British "counter-insurgency programme" in 1937-38, coordinating British troops and mandatory police (often Jewish), brought the revolt to an end by 1939. [HA]

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Branca, P. "Some Druze 'Catechisms' in Italian Libraries." *Quaderni di Studi Arabi* 15, no. 2 (1997), pp. 151-164.

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Brémond, Edouard [General]. "L'Etat Druse en 1930 et 1931." *L'Asie Française*, no. 297 (February 1932), pp. 51-54.

Britsch, J. "Notes de voyage à Damas et au Djebel Druze en avril 1983." *L'Afrique et l'Asie Modernes* 139 (1983/84), pp. 110-114.

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Buchanan, J. Robertson. "The Druzes: Their Origins and Development to the Zenith of Their Power under Fakhr-al-Din II." *Transactions: Glasgow University Oriental Society* 19 (1961/1962), pp. 41-51.

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Burg, Blanka. "Gifted Education in Israel." *Roeper Review* 14, no. 4 (May 1992), pp. 217-221.

Established in 1973 by the Ministry of Education, Israel's gifted education scheme serves an estimated 20,000 students. Included among its programs are special classes in regular scho ols, pull-out programs, afternoon enrichment courses and special science courses offered by colleges and universities, as well as by municipalities, for Jewish, Arab and Druze students.

Bustani, Butrus (al-). "الحاكم بأمر الله" Al-Hakim bi'amr al-Lah - The ruler by God's order. Da'irat al-Ma'aref, vol. 6 (1878), pp. 650-659.

Bustani, Butrus (al-). "الــ دروز" The Druze. Da'irat al-Ma'aref, vol. 7 (1883), pp. 671-677.

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Casule, F. "Un Episodio Esotico della Scena Fiorentina: La Visita dell'Emiro Druso Fakhr ad-Din alla Corte di Cosimo I de' Medici." *Levante/al-Mashriq* (Rome) 28, nos. 1-2 (1986), pp. 25-38.

Catafago, J. M. "Anecdote Druze: Extrait du MS arabe du British Museum, no. 22486." *Journal Asiatique,* 5ème sér., no. 17 (January 1861), pp. 269-275.

Cerbella, Gino. "L'Azione dell'emiro Abd El-Qader contro i Drusi, massacratori nel 1860, dei Cristiani di Damasco." *Africa (Rome) 28, no. 1* (1973), pp. 51-64.

Cerbella recounts the actions taken by the Algerian emir, Abd el-Qader, in Damascus in 1860 to prevent and mitigate the persecution of the Christian community by the Druze, during which 11,000 Christians were massacred. Emir Abd el-Qader turned his home into a refuge, offering a safe haven for over 4,000 Christians. He also offered a reward to anyone who brought him a Christian safe and sound. The article estimates that the emir's intervention may well have saved over 12,000 lives.

Chamie, Joseph. "Religious Groups in Lebanon: Descriptive Investigation." *International Journal of Middle East Studies* 11, no. 2 (April 1980), pp. 175-187.

Chauvin, G. A. "L'insurrection Druse en 1925." *Revue de Paris* 70 (June 1963), pp. 49+

Chehab, Hafez. "Reconstructing the Medici Portrait of Fakhr al-Din al-Ma'ni." *Muqarnas* 11 (1994), pp. 117-124.

Cheikho, Lewis. "العناصر اللبنانية ومذاهبها الدينية: طائفة الدروز ودينهم" The Lebanese factions and their religious sects: The Druze sect and their religion. In Lebanon: scientific and social researches, vol.1, pp. 248-254.

Cheikho, Lewis. "نبذة مختصرة في حوادث لبنان والشام ١٨٤٠-١٨٦٢" A short account of the events of Lebanon and al-Sham, 1840-1862. al-Mashriq (Beirut) 24, no. 11 (November 1926):pp. 801-824; 24, no. 12 (December 1926), pp. 915-938. [khanjian,Antun].

Chevallier, Dominique. "Les cadres sociaux de l'économie agraire dans le Proche-Orient au début du XIXème siècle: Le cas de Mont Liban." *Revue Historique* (Paris) 239, no.1 (1968), pp. 87-100. [Paper presented at the conference on the economic history of the Near East, School of Oriental and African Studies, University of London, July 1967. Primary and secondary sources.]

Chevallier begins by outlining the geographical conditions of Lebanon's mountain chain, describing agricultural production in detail and examining the political role the Mountain played largely due to its economy in relation to the Sublime Porte. Particular focus is then given to the social framework of Arab, Druze and Maronite society and its effect upon agricultural activity. Since the collective cultivation of land was based upon a system of familial organization, Chevallier next discusses the purposes and effects of

endogamic and exogamic marriage in relation to land ownership. He further explains how village populations were divided into two factions led by two principal families and how social hierarchy was determined by the amount of land owned and the exercise of authority

Clarke, Hyde and R. F. Gould. "Druses and Freemasonry." *Imperial and Asiatic Quarterly Reviewand Oriental and Colonial Record,* [n.s.], no. 8 [nos. 15-16] (July/October 1894), pp. 182-214.

Cobban, Helen. "Lebanon's Chinese Puzzle." *Foreign Policy* (New York), no. 53 (Winter 1983/84), pp. 34-48.

Writing against the backdrop of the Lebanese civil war, the author contends that struggles between and within Lebanon's seven major religious sectsŒShia, Sunni and Druze Muslim, and Maronite, Greek Orthodox, Greek Catholic and Armenian ChristianŒdetermine the course of Lebanese affairs far more than any national Lebanese loyalties. The article calls upon the United States to pave the way for constructive negotiations among the contending parties and upon Lebanese policymakers to consider a settlement in light of the historical socio-political roots of their country's crisis.

Cohen, David. "Une souscription des juifs de France en faveur des chrétiens d'Orient en 1860." *Revue d'Histoire Moderne et Contemporaine* (Paris) 24 (April/June 1977), pp. 439-454.

Contrary to what one might expect, it was the Jewish community of France that first rallied to support Mount Lebanon's Christian community in 1860, as it came under attack from its Muslim and Druze neighbours. Under the leadership of Adolphe Cremieux, urgent relief was provided in the form of financial support. However, the reaction of the press in France was varied: while the liberal press lavished praise on the Jews for behaving in a more 'Christian' manner than the Catholics, the Catholic press expressed suspicion. The article argues that the reasons behind the Jewish subscription probably lie not only in Cremieux's desire to reconcile France's Jewish and Christian communities, but also in Jewish empathy for religious communities subjected to a religious persecution so familiar from Jewish history.

Cohen-Almagor, Raphael. "Female Circumcision and Murder for Family Honor among Minorities in Israel." *In Nationalism, Minorities and Diasporas: Identities and Rights in the Middle East*, edited by Kirsten E.

Schulze, Martin Stokes, and Colm Campbell, pp. 171-187. Library of Modern Middle East Studies, no. 8. London and New York: Tauris Academic Press, 1996

Conder, C. R. "The Druzes, the Metawileh, the Christians." *Palestine Exploration Fund, Quarterly Statement* (January 1889), pp. 120-133.

Connor, J. "Particulars Relating to Jerusalem, the Druzes, etc." *Asiatic Journal* 10 (1820), pp. 548-558.

Dahir, Masud. "بعض السمات الأساسية لحركات التطور الإقتصادي والإجتماعي في جبل لبنان" Some fundamental characteristics of the process of social and economic development in Mount Lebanon. Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 111.

Daie N., E. Witztum M. Mark and S. Rabinowitz. "The Belief in the Transmigration of Souls: Psychotherapy of a Druze Patient with Severe Anxiety Reaction." *British Journal Of Medical Psychology* 65, no. 2 (June 1992), pp. 119-130.

In this paper the culture-sensitive psychotherapy of a 19-year-old Druze patient with severe anxiety reaction is described. The patient explained his anxiety and his symptoms as stemming from violent death in his former life and subsequent transmigration. The t herapists joined the patient's explanatory model and previous traditional healing, adding hypnotic suggestion which relieved the symptoms. The relationship of patient symptomatology to cultural background, multiple personality disorder, possession and dissociation is discussed. The strategic combination of culture-specific and modern psychiatric approaches is advocated in similar cases. [A]

Daw, Antoine. "دير القمر في ثورات ١٨٦٠" Dayr al-Qamar in the disturbances of 1860. al-Fusul al-Lubnaniyya, no. 11 (1984), pp. 74-79.

Day, Richard C. James M. Malarkey Laila Farhood and Alexander 'Abdennur. "Toward Conflict Management in a Civil War Setting: A Communication Workshop for Students at the American University of Beirut." *Journal of Counseling and Development* 63, no. 5 (January 1985), pp. 306-307.

Conducted a workshop with 4 male and 6female university students in Beirut, the object of which was to collaborate on the study of general

problems of interpersonal communication. The students included 5 Christians, 2 Druzes, and 3 Muslims. Videotapes (VTs) of prepared examples of positive and negative interaction as well as VTs of student interviews and group interactions were used. Evaluation statements and implications of this study for individuals working in complex and volatile environments are presented. [APA PsycINFO]

Dayr al-Qamar. "وثائق ثورات دير القمر: ١٨٤٠" Documents on the Dayr al-Qamar disturbances: 1840. tr. Translated by Radwan Hamid. Fikr 5, nos. 31-32 (July/September 1979), pp. 301-339.

de Leonessa, André. "Catéchisme des Druzes." *Missions Catholiques* 13 (1881), pp. 381-383, 394-395, 414-416.

Debevoise, Neilson C. "A Holiday in the Jebel Druse." *Open Court* 50 (1936), pp. 162+

Décobert, Christian. "Al-Hakim: Le calife sanglant." *Histoire* 76(March 1985), pp. 30+

The author attempts to construct the political and psychological profile of Caliph al-Hakim bi-Amrillah, founder of the Druze faith and destroyer of the Church of the Holy Sepulchre in Jerusalem.

Deeb, Marius. "Lebanon's Continuing Conflict." *Current History 84, no.* 498 (January 1985), pp. 13-34.

Deeb provides an interesting discussion of Lebanon's attempts at autonomous rule, the government's relationship with the Druze and Shia communities, and attempts at military intervention by external powers.

Désidéri, F. [Captain]. "Au Djebel Druse." *L'Asie Française*, no. 299 (April 1932), pp. 133-135.

Dhabyan, Sami. "الذكرى الستون لميلاد جنبلاط: كلمات جاك كولان، ألبير منصور، كمال جنبلاط، نبيل هادي" The sixtieth anniversary of date birth of Junblat: speeches by Jacque Colan, Albert Mansour, Kamal Junblat, and Nabil Hadi. al-Tariq no.9-10 (1977), pp. 8-45.

Dillemann, L. "Les Druzes et la révolte syrienne de 1925." *Revue Française d'Histoire d'Outre-Mer* 69, no. 1 [254] (1982), pp. 49-54.

This article provides an eyewitness account of the background to the 1925 Druze revolt against French mandatory power in Syria. The article seeks to

clarify and correct the abbreviated narrative published earlier inthe collection of articles edited by André Raymond, La Syrie d'aujourd'hui (1980).

Dobeln, E. von. "Ein Traktat aus den Schriften der Drusen, aus handschriftlichen Ouellen hrsg. und übers." *Le Monde Oriental* 3 (1909), pp. 89-126.

Donohue, J. J. "Les minorités musulmanes au Moyen-Orient." *Projet,* no. 140 (December 1979), pp. 1263-1272.

Doolittle, G. C. "The Druzes of Mount Lebanon." *Missionary Reviewof the World,* [n.s.], 19 (1906), pp. 585-593, 677-684.

Dunand, Maurice M. "Nouvelles inscriptions du Djebel Druze et du Houran." *Archiv Orientalani* [Variant title: Archivum Orientale Pragense] 18, nos. 1-2 (May 1950), pp. 144-164.

Dunand, Maurice M. "Nouvelles inscriptions du Djebel Druze et du Houran." *Revue Biblique* 42 (1933), pp. 230+

Dunand, Maurice M. "Rapport sur une mission dans le Djebel Druze." *Syria* 7, no. 4 (1926), pp. 326-335.

Dwairy, M. "The Psychosocial Function of Reincarnation Among Druze in Israel." *Culture Medicine and Psychiatry,*

Edelman, Martin. "The Druze Courts in the Political System of Israel." *Middle East Review* 19, no. 4 (Summer 1987), pp. 54-61.

Eden, S. F. Azam and Y. Wolff. "Fostering the Druze Heritage via the School System: A Study of Values and Definition of Aims." *Megamot* 26, no. 3 (1981), pp. 295-306.

Eichhorn, J. G. "Von der Religion der Drusen (enthÌlt Katechis-mus der Drusen nach einem MS der Universitantsbibliothek Gttingen, arabisch und deutsch)." *Repertorium für biblische und morgenl andische Literatur* 12 (1783), pp. 108-221.

Embree, G. D."Druzen in Drieën Verdeeld: Een Beknelde Minderheid in het Midden-Oosten." Translated by G. J. Telkamp. *International Spectator* 38 (1984), pp. 280-288.

Epstein, Eliahu [Eliahu Elath]. "The Druzes of Palestine." *Journal of the Royal Central Asian Society* 29, no. 1 (January 1942), pp. 52-63.

Espagnat, J. [Comte d']. "En Syrie pendant l'insurrection Druse." *Revue Bleue* 74 (1936), pp. 337+

Fabre, J. R. "Correspondance de Syrie: Epouvantables massacres." *Revue de l'Orient,* [n.s.], 13 (1861), pp. 141-149.

Falah, Salman Hammud and Moshe Maoz. "A History of the Druze Settlements in Palestine during the Ottoman Period." *Studies on Palestine during the Ottoman Period,* no. 1 (1975), pp. 31-48.

Falah, Salman Hammud. "Druze Children Go to School." *NewOutlook* 9, no. 2 (February 1966), pp. 36+

Falah, Salman Hammud. "Druze Communal Organization in Israel." *New Outlook* 10, no. 3 (March/April 1967), pp. 40-44.

Falah, Salman Hammud. "Kafr Summayya: A Druze Village in Upper Galilee." *Israel Exploration Journal* 18, no. 1 (1968), pp. 27-44.

Falah, Salman Hammud. "Les Druzes d'Israël." *Les Temps Modernes*22, no. 253 (June 1967), pp. 811+

Falah, Salman Hammud. "The Druze Community in Israel." *NewOutlook* 5, no. 5 (June 1962), pp. 30-35, 53.

Falah, Salman Hammud. "The Feast of the Prophet Shuaeib." *NewOutlook* 6, no. 5 (June 1963), pp. 39-43.

Fawaz, Leila. "The City and the Mountain: Beirut's Political Radius in the Nineteenth Century as Revealed in the Crisis of 1860." *International Journal of Middle East Studies* 16, no. 3 (August 1984), pp. 489-495.

The author asserts that much of Lebanon's political history has been shaped by the changes that took place in the relationship between Beirut and Mount Lebanon during the course of the nineteenth century. Beirut's ascendancy increased as the two regions became more interdependent and then grew further as ever-increasing numbers of Christians took refuge from the fighting that erupted in Mount Lebanon between Christians and Druze in 1860. Though the Christians may have lost the war militarily, they eventually gained the upper hand politically, thanks to European consular protection and the pressure that the Powers exerted upon the Ottomans.

Fawaz, Leila. "Zahle and Dayr al-Qamar: Two Market Towns of Mount Lebanon during the Civil War of 1860." *In Lebanon: A History of Conflict*

and Consensus, edited by Nadim Shehadi and Dana Haffar Mills, pp. 49-63. London: Centre for Lebanese Studies in association with I. B. Tauris, 1988.

Fawaz, Leila. "الأزمة السياسية والتحوّل الإجتماعي: الحرب الأهلية سنة ١٨٦٠ بجبل لبنان والوضعية الداخلية في سورية" Political impasse and social change: The 1860 civil war in Mount Lebanon and the internal situation in Syria. al-Majalla al-Tarikhiyya al-Maghribiyya 10, nos. 31-32 (December 1983), pp. 540-541.

Feghali, M. "Texte Druse." *Mélanges Maspéro* 3 (1935/40), pp. 83-96.

Fernandez, J. A. "Reflections on Druse, Druze, Druses, Druzes." *American Speech* 61, no. 4 (Winter 1986), pp. 369-371.

Firro, Kais M. "Hadruzim bi-Levanon: Me-Imda Dominantit li-Maavak al Kium." *The Druze in Lebanon: From a dominant stance to a struggle for existence. In Lebanon: War and Reconstruction, edited by* Itamar Rabinovich, pp. 27-34. Haifa: Institute of Middle Eastern Studies, 1982.

Firro, Kais M. "Political Behavior of the Druze as a Minority in the Middle East: A Historical Perspective." *Orient* 27, no. 3 (September 1986), pp. 463-479, 508.

Firro, Kais M. "Silk and Agrarian Changes in Lebanon, 1860-1914." *International Journal of Middle East Studies* 22, no. 2 (May 1990), pp. 151-169.

Firro, Kais M. "Silk and Socio-Economic Changes, 1860-1919." *In Essays on the Economic History of the Middle East,* edited by Elie Kedourie and Sylvia Haim, 20-50. London: Frank Cass, 1988.

Firro, Kais M. "The Attitude of the Druzes and Alawis vis-à-vis Islam and Nationalism in Syria and Lebanon." *In Syncretistic Religious Communities in the Near East,* edited by Krisztina Kehl-Bodrogi, Barbara Kellner-Heinkele and Anke Otter-Beaujean, 87-100. Leiden: E. J. Brill, 1997.

Firro, Kais M. "The Druze in and between Syria, Lebanon and Israel." *In Ethnicity, Pluralism and the State in the Middle East,* edited by M. Esman and Itamar Rabinovich, pp. 185-197. Ithaca: Cornell University Press, 1988.

Fleischmann, Paul. "Von den Drusen." *Der Orient* (Potsdam) 19 (1937), pp. 76-79.

Florian, V. and S. Kravetz. "Children's Concepts of Death: A Cross-Cultural Comparison among Muslims, Druze, Christians, and Jews in Israel."

Journal of Cross-Cultural Psychology 16, no. 2 (June 1985), pp. 174-189.

Florian, V. M. Mikulincer and A. Weller. "Does Culture Affect Perceived Family Dynamics: A Comparison of Arab and Jewish Adolescents in Israel." *Journal of Comparative Family Studies* 24, no. 2 (Summer 1993), pp. 189-201. Four major cultural dimensions (Triandis, 1990) were utilized to enhance the understanding of cross-cultural differences in perceived family dynamics. Since Israeli Arabs and Jews differ on all these dimensions, different patterns of perceived family dynamics were hypothesized. 880 11th-grade high school students completed Olson et al.'s (1982) FACESII questionnaire and provided demographic data. The r esults show that Israeli Jewish adolescents of Western origin reported the lowest levels of family cohesion, compared to Israeli Jewish youths of Middle Eastern origin, and to Israeli Arab Moslem, Christian and Druze adolescents. This pattern was significant among the boys but not among the girls. Israeli Arab Moslems reported the lowest levels of family adaptability, compared to all the other four groups, without gender differences. The results are discussed within the multidimensional framework of cross-cultural analysis. [A]

Florsheim, P. and D. Gutmann. "Mourning the Loss of Self as Father: A Longitudinal Study of Fatherhood among the Druze." *Psychiatry* 55, no. 2 (May 1992), pp. 160-176.

Individual growth and development depend upon processes of attachment, loss, separation and individuation closely linked to the relationship that continues between parents and chil dren throughout theirlife cycles. However, most literature focuses upon the stages of this relationship during the 'formative years,' ignoring developments in adult children once they leave home to establish their own families or, alternatively, in parents after such moves have taken place. How does the child' attempts to assert his or her independence affect the psychological development of parents? Unlike other studies, Florsheim and Gutmann's work attempts to answer that question, rather than considering the adult child's struggle to disengage and individuate with relation to his or her actual parents or parental substitutes.

Francis, Tony. "الجبل والإحتلال: صراع بين مشروعين يرسم صورة البلد الآتية" The mountain and occupation: A struggle between two projects presenting the future image of the country. al-Tariq 43, no. 2 (June 1983), pp. 35-51.

Francis, Tony. "يوميّات حرب الجبل: اللحظات ما قبل الأخيرة في حياة

The diaries of the War of the [Shuf] Mountain: The eleventh hour "مشروع in the life of a project. al-Tariq 42, no. 4 (December 1983), pp. 56-81.

Frisch, Hillel. "State Ethnicization and the Crisis of Leadership Succession among Israel's Druze." *Ethnic and Racial Studies* 20, no. 3 (July 1997), pp. 580-59. - Wilson.

States often ethnicize ethnic groups for their own purposes. In doing so, however, they unleash contradictory processes. While the state facilitates the integration of individuals into modern state structures on the basis of personal achievement, it will also traditionalize collective identity by promoting a recognized leader or headman. Over time ethnic reformers will challenge such state ethnicization and attempt to organize the community to achieve more autonomy, using state legislation to achieve these reforms. Paradoxically, this attempt, if successful, will not only encroach upon state power but also curtail the choice of the individual in the ethnic group to define his or her own ethnicity. [This] ... article analyses the Israeli Druze's relationship to the State of Israel and the controversy among the Druze over the group's international organization. It analyses at what point state ethnicization gives way to ethnic autonomy at the expense of state power, and explores its implications on the development of civil society within the ethnic community. The diminution of state ethnicization in a democracy need not necessarily entail the empowerment of the ethnic group but rather the individual who belongs to it. [A].Reprinted by permission of the publisher.

Frisch, Hillel. "The Druze Minority in the Israeli Military: Traditionalizing an Ethnic Policing Role." *Armed Forces and Society* 20, no. 1 (Fall 1993), pp. 51-67.

The recruitment of minority groups to police other minorities is a phenomenon traditionally associated with empires, not the modern nation-state and certainly not a 'democracy.' However, Israel's minority Druze community seems to play the role of policeman with regard to Palestinians in the Occupied Territories. In part, this is due to economic factors, but far more important are Israel's deliberate policies of state-ethnicization aimed at the Druze. Putting aside the instrumental and material benefits to the Druze, this paper looks at the effects of this policing role on Druze-Arab relations. These are a source of deep concern for the Druze community, which tries to resolve its 'conflict of interest' by voting for centre-left parties seeking a resolution to the Israeli-Palestinian conflict on the basis of the 'land for peace' formula, while at the same time demanding greater economic opportunities.

Froidevaux, Henri. "Vers la soumission des derniers révoltés du Djebal Druse." *L'Asie Française*, no. 251 (June 1927), pp. 201-205.

Gefen, Yonatan. "Yaaud ha-Galil." Designation of Galilee. *Ba-Mahaneh* (March 1983), pp. 41-43.

Geffner, Ellen. "An Israeli Arab View of Israel." *Jewish Social Studies* 36, no. 2 (April 1974), pp. 134-141. [Based on interviews with Druze, Christian and Moslem Arab readers, and primary and secondary sources.] Al-Yawm (The Day) was a daily Arabic newspaper published by the Mapai (Israel Labor Party) and Histadrut (General Federation of Labor),1948-68. Arab readers accept Israel as a democracy and a geographic entity but not as a Jewish state.[HA]

Gelber, Yoav. "Antecedents of the Jewish-Druze Alliance in Palestine." *Middle Eastern Studies* 28, no. 2 (April 1992), pp. 352-373. [Based on Haganah Archives, Central Zionist Archives, British Foreign Office documents and secondary sources] -Wilson.

Examines contacts between the Jewish colonies in Palestine and Druze villages institutionalized by the Joint Bureau for Arab Affairs, established in 1930 by the Jewish Agency and the Jewish National Council. These attempts to forge links in Palestine also had as an objective the extension of links to Druze communities in Lebanon and Syria. Connections between the two communities were intensified during the Arab revolt from 1936to 1939, and there is evidence of a Druze presence in Arab gangs and involvement in arms smuggling to the Arabs. Druze relationships with the French in Syria and Lebanon and their need for Jewish support in Europe against the French led to various complex relationships and negotiations. Attempts by the Jewish Agency to secure agreements with other minority communities also largely failed. [HA]

Gelber, Yoav. "Beginnings of the Jewish-Druze Alliance, 1930-48." *Cathedra* (Jerusalem) 60 (1991), pp. 141-181.

Contacts between the National Institutions of the Yishuv and the Druze began in the wake of the 1929 riots and intensified during the 1936-39 disturbances, in which the Palestinian Druze took a neutral stand. The Syrian Druze leader Sultan al-Atrash sought the Jewish Agency's friendship, believing that it might facilitate French permission for his return from exile in Transjordan. The Jewish Agency preferred to deal with the Druze

unofficially through Abba Hushi. Hushi handled several Druze agents, who procured information about Syria and Lebanon and frustrated the mufti's attempts to persuade the Druze to join the Palestinian rebels. Political and intelligence cooperation with the Syrian Druze persisted throughout the first half of World War II and was indirectly financed by British funds. However, after the establishment of the Free French regime in Damascus, Sultan Pasha's need for Jewish assistance diminished. The Druze connection was thereafter limited to Eretz Israel, and Hushi's role was transferred to the intelligence arm of the Haganah. After World War II, the Jewish Agency continued to seek a Jewish-Druze alliance in Eretz Israel, or at least to secure Druze neutrality in the event of another Jewish-Arab confrontation. The first goal was too ambitious as long as the Jewish-Arab struggle was not decided. The Druze feared to throw their lot in with the Jews until the invading Arab armies were checked in July 1948. [HA]

Gelber, Yoav. "Druze and Jews in the War of 1948." *Middle Eastern Studies* 31, no. 2 (April 1995), pp. 229-252. [Based on material in the Haganah Archives, Central Zionist Archives, Israeli State Archives and Israel Defense Force Archives.]

Examines relations between the Palestinian Druze and the Yishuv (the Jewish community in Palestine), which began after the riots of 1929 and improved during the Palestinian rebellion of 1936-39 and the early part of World War II. This was part of the Jewish Agency's attempt to cultivate contacts with minority groups as a counter to Arab hostility, but the process failed because the various groups were rivals and too weakto fulfill Jewish expectations. During the 1948 war, the Druze communitywas cautioned by its leaders to observe strict neutrality, but Syrian and Lebanese Druze joined the Arab Liberation Army, leading to Israeli fearsthat local Druze might join the combatants. However, the movement largely disbanded after the first truce in June-July 1948. Negotiations continued with Palestinian Druze communities, and by the summer of 1948 a Druze presence was within the Israel Defense Forces as part of a minorities unit. [HA]

Ghazal, Salim. "الحضور المسيحي في الشوف" The Christian presence in the Shuf. Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 26.

Goldziher, I. "Polemik der Drusen gegen den Pentateuch." *Jüdische Zeitschrift für Wissenschaft und Leben* 11 (1875), pp. 68-75.

Gordon, H. E. Kirchhoff and P. Silfen. "Forensic Psychiatry in Israel: Some Comparisons with England and Wales." *Journal of Forensic Psychiatry* 7, no. 1 (May 1996), pp. 92-113.

Israel is a nation of historical and political interest. Located in the Middle East, its peoples have their origins throughout the world. By ethnic background and religion, its inhabitants are made up mostly of Jews, with a significant minority being Muslim or Christian Arabs (Sluglett and Farouk-Sluglett, 1993). Small numbers of non-Arab Christians and Druze also live in Israel, which forms a confluence of Jewish, Christian and Muslim civilization (Goitein 1974). It is a land stained by the blood of war, yet perceptive of an horizon of peace and mutual co-operation (Peres, 1993). The nation exists against a background of genocidal violence towards the Jewish people in Europe, and the concurrent aspirations of the Arab communities in Israel and the surrounding states of Jordan, Egypt, Syria and Lebanon to achieve their own national identities. A state of hostility exists in Israel which has been described as being neither war nor peace (Yaniv, 1993). It is in this context that forensic psychiatry in Israel is practised, though it is not yet recognized by the Israel Medical Association as a designated subspeciality, as is the case in England and Wales. [A]

Gubser, Peter. "Minorities in Isolation: The Druze of Lebanon and Syria." *In The Political Role of Minority Groups in the Middle East,* edited by R. D. McLaurin, 109-134. New York: Praeger, 1979.

Guémard, G. "Individual Adaptation in the Middle Years: Developmental Issues in the Masculine Mid-Life Crisis." *Journal of Geriatric Psychiatry* 9, no. 1 (1976), pp. 41-59.

Discusses the masculine mid-life crisis, viewing it as a time of inner and outer change with constructive or destructive consequences depending on the individual's personal and cultural circumstances. The "heterosexual" card of the standard TAT was administered to men of 5 cultural groups: 69 from Kansas City, 75 Arizona Navajos, 70 lowland Maya and 25 highland Maya in Mexico, and 178 Druze in the Middle East, in 3 age groups: 35-49 yrs, 50-59 yrs, and over 60 yrs. Results are presented and analyzed in detail to show the psychological changes that occur with age regardless of culture. For the urbanized man, the crisis of middle age presents other problems (e.g., the "liberated" middle-aged wife, possible alcoholism, and psychosomatic symptoms). The therapeutic implications of these problems are discussed. [APA PsycINFO]

Guémard, G. "Lady Stanhope et les Druses." *Bulletin de l'Institut Egyptien* (Cairo) 8 (1925), pp. 117-128.

Gutmann, David. "The Hunger of Old Men." *Trans-Action* 9, nos. 1-2 (November/December 1971), pp. 55-66.

Guys, E. "Considérations sur les maronites et sur les Druses." *Revue de l'Orient*, [n.s.], 8 (1958), pp. 222-235.

Guys, Henri. "La nation Druse: Son histoire, sa religion, et ses mœurs." *Revue de Marseille 6* (August 1860), pp. 410-412.

Haddad, Fuad. "وجوه لبنانية: الأمير بشير – محاضرة ألقيت في ٨/ ١/ ١٩٤٧" Lebanese figures: prince Bashir. Muhadarat al-Nadwa, no.2 (1948), pp. 64-91.

Haddad, Y. Yazbeck and J. I. Smith. "The Druze in North America." *Journal of the Institute of Muslim Minority Affairs* 13, no. 1 (April 1992), pp. 136-155.

Haddad, Y. Yazbeck and J. I. Smith. "The Druze in North America." *Muslim World* 81, no. 2 (April 1991), pp. 111-132.

Haj, Majid (al-). "Ethnic Relations in an Arab Town in Israel." *In Studies in Israeli Ethnicity:* After the In-Gathering, edited by Alex Weingrod, pp. 105-132. London and New York: Gordon & Breach Science Publishers, 1985.

Hajjar, Lisa. "Making Identity Policy: Israel's Interventions among the Druze." *Middle East Report* 26, no. 3 [200] (1996), pp. 2-6; 10. [2 maps.]

Compares national and gender identity among the Druze community in Israel and in Israeli-occupied Golan Heights. The history of Israeli policy toward the Druze within its designated borders demonstrates how a distinctive national identity was fostered within this non-Muslim, non-Arab population. Inclusion of Druze males into the Israeli military allowed men an opportunity for integration into the dominant culture, while denying access to women, thus reinforcing patterns of gender segregation and creating a marked gender split in Druze national identity. Similar attempts in Israeli policy to foster national identity in the Druze of Golan failed due to unanticipated identification with Syria among the Golan Druzes. In

addition, Druze women in the Golan participate with men in resistance efforts against Israel, resulting in greater gender equality. [D. Bajo, SA]

Halabi, Ghassan (al-). "الجبل غمد الأمة وسيفها: صفحات في هوية الدروز الموحدين الإسلامية" The mountain is the strong hold of the [Islamic] nation and its sheath: Pages of the Druze Muwahidun Islamic identity. Tarikh al-Arab wal-alam, no. 145 (September /October 1993), p. 122.

Halabi, Rafiq. "Israel Minority in the Middle." *New York Times Magazine,* 27 December 1981, pp. 14-17, 30.

Hallaq, Hassan. "المجالس التمثيلية والأجهزة العسكرية والمدنية والإدارية في جبل لبنان في العهد الشهابي" The representative councils and the military, civil and administrative apparatus in Mount Lebanon in the Shihabi era. Tarikh al-Arab wal-'Alam, no. 145 (September /October 1993), p. 152.

Halm, Heinz. "Der Tod Hamzas, des Begründers der drusischen Religion." In *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras,* II: Proceedings of the 4th and 5th International Colloquium Held in Leuven, 1995 and 1996, edited by U. Vermeulen and D. de Smet, 105-113. Orientalia Lovanensia Analecta, 83. Leuven: Peeters, 1998.

Hamadeh, Hassan. "Sénat et système confessionnel au Liban." *Cahiers de l'Orient,* no. 52 (4ème trimestre, 1998), pp. 41-47.

Hamadeh, Marwan. "الجبل: تاريخ لبنان العربي" The mountain: The history of Arab Lebanon. Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 8.

Hamadeh, Sa'id. "مشاكل لبنان وسوريا الاقتصادية بعد الحرب" The Syro-Lebanese Post War Economic Problems. Silsilet al-Abhath al-Ijtima'iyah. Vol. 1, no. 1 (March, 1945) pp. 23-42.

Hamadeh, Sa'id. "تطورات النقد السوري اللبناني منذ الحرب العالمية الأولى" The Syro-Lebanese Monetary Development subsequent to the First World War. Silsilet al-Abhath al-Ijtima'iyah. Vol. 1, no. 3 (Sept. 1945) pp. 33-51.

Hamadeh, Sa'id. "الصندوق النقد الدولي" The International Monetary Fund. al-Abhath al-Ijtima'iyah. Vol. 2, no. 5 (March, 1946) pp. 15-23.

Hamadeh, Sa'id. "مشاكل لبنان الاقتصادية وكيفية معالجتها" The Lebanese

economic problems and its solution. al-Abhath al-Ijtama'iyah. Vol. 2, no. 8 (Dec. 1946) pp. 5-28.

Hamadeh, Sa'id. "مشاكل الاقتصاد الشخصي وطرق التغلب عليها" Problems of personal economic resources and its administration. al-Abhath al-Ijtima'iyah. Vol. 3, no. 3 (Sept. 1947) pp. 3-8.

Hamadeh, Sa'id. "أثر حيازة الأرض في استقلالها وانتاجها بالشرق الأدنى" The effect of land ownership in its autonomy and its productivity in the Near East. al-Abhath. vol. 9, no 1 (March, 1956) pp. 3-20.

Hamadeh, sa'id. "أهم العوامل التاريخية والاقتصادية والاجتماعية المسببة للوضع الراهن لسكان المناطق الريفية في البلدان العربية" The most important historical, economic, and social factors affecting the status quo of the inhabitants of the rural areas of Arab Countries. al-Abhath. vol. 3. no. 4 (Dec. 1950) pp. 426-436.

Hamadeh, Sa'id. "تمويل الإنماء الاقتصادي في البلاد العربية" Financing the economic development of Arab countries. al-Abhath. Vol. 6, no. 3 (Sept. 1953) pp. 317-333.

Hamadeh, Sa'id. "حول مشروع الاتفاقية المالية بين الحكومة الفرنسية وحكومتي لبنان وسوريا" Concerning The draft of the Financial agreement between the French government and the governments of Lebanon & Syria. al-Abhath. Vol. 1, no. 1 (March, 1948) pp. 18-49.

Hamadeh, Sa'id. "ضرورة إنشاء مصرف مركزي في سوريا ولبنان" The necessity to establish a central bank in Syria & Lebanon. al-Abhath. Vol. 4, no. 4 (Dec. 1951) pp. 367-377.

Hamadeh, Sa'id. "العلاقة الأساسية بين العوامل الاقتصادية والاجتماعية في الإنعاش القومي" The basic relationship between the economic and social factors in the national development. al-Abhath. Vol. 4, no. 1 (March 1951) pp. 1-18.

Hamadeh, Sa'id. "العوامل الاقتصادية المسببة للمشاكل الاجتماعية في بلدان الشرق الأوسط" The economic factors causing the social problems of the Near Eastern countries. al-Abhath. Vol. 2, no. 4 (Dec. 1949). pp. 396-407.

Hamadeh, Sa'id. "فوائد لبنان وسورية من الوحدة الجمركية" The advantages of custom's union to Lebanon & Syria. al-Abhath. Vol. 1, no. 2 (June, 1948) pp. 15-21.

Hamadeh, Sa'id. "اليقظة الاجتماعية والإنماء الاقتصادي في الشرق الأوسط" The social awakening and the economic development in the Middle East. al-Abhath. Vol. 7, no. 3 (sept. 1954) pp. 241-253.

Hamadeh, Sa'id. "حول اصلاح للضرائب في لبنان" Concerning taxes' reformation in Lebanon. al-Abhath. Vol. 11, no. 4 (1958) pp. 490 - 499.

Hammer-Purgstall, J. V. "Sur les Druzes." *Journal Asiatique,* 3ème sér., no. 4 (November 1837), pp. 483-491.

Hancock, Janet. "Lebanon: A Conflict of Minorities." *Asian Affairs* 18, no. 1 (February 1987), pp. 30-36. [Based on a lecture given in London to the Royal Society for Asian Affairs in October 1986.]

Depicts the efforts, from the 16th century to the present, of the local Shia, Sunni, Druze, and Maronite communities to coexist with one another in spite of strong but ever changing pressures from external enemies and friends. During the centuries of rule by the Ottoman Turks, Druze and Maronite feudal lords shared power. In the 19th and 20th centuries both France and Great Britain exerted great influence in the control of Lebanon. The apparent balance of political and religious conflicts during the 1950s and 1960s was shattered in the 1970s and 1980s by the tremendous influx of Palestinian refugees, the milit ary incursions of Israel, and finally the triumph in Iran of the Shia revolution led by the Ayatollah Khomeini. [HA]

Harik, Iliya. "Iqta System in Lebanon: A Comparative Political View." *Middle East Journal* 19, no. 4 (Autumn 1965), pp. 405-421.

Harik, J P. "Change and Continuity among the Lebanese Druze Community: The Civil Administration of the Mountains, 1983-90." *Middle Eastern Studies,* 29, no. 3, (1993): p. 377.

Harik, J P. "Shaykh al-'Aql and Druze of mount Lebanon: conflict and accommodation." *Middle Eastern Studies,* 30, no. 3, (1994): p. 461.

Harik, Judith P. "Change and Continuity among the Lebanese Druze Community: The Civil Administration of the Mountains, 1983-90." *Middle Eastern Studies* 29, no. 3 (July 1993), pp. 377-398. [Based on the works of Walid Junblat, interviews, CAOM documents and secondary sources. 5 maps. 2 figures. 2 tables.]

In the wake of the War of the Mountain in 1983 and the consequent collapse

of public services, Druze leader Walid Junblat established the Civil Administration of the Mountains (CAOM). The CAOM seems to have taken on the role traditionally performed by state bureaucracies in providing services to the community and catering for its various needs. In her attempt to assess the extent to which Junblat's administrative body may have broken with, or maintained, traditional political processes within the Druze community, the author examines the Lebanese political process and makes a detailed study of the CAOM Administration.

Harik, Judith P. "Perceptions of Community and State among Lebanon's Druze Youth." *Middle East Journal* 47, no. 1 (Winter 1993), pp. 41-62.

Harik, Judith P. "Shaykh al-Aql and the Druze of Mount Lebanon: Conflict and Accommodation." *Middle Eastern Studies* 30, no. 3 (July 1994), pp. 461-485. [Based on primary sources, including interviews.]

Studies the role of the Shaykh al-'Aql, spiritual leader of the Lebanese Druze community, in the Islamic sect's chief political rivalry since 1710. Because of its prestige and influence, the institution of Shaykh al-'Aql and its officeholders have been especially prominent in postwar competition between the Yazbakis faction, headed by the princely Arslan family, and the Jumblatis, led by Walid Jumblat. The Shaykh al-'Aql must be pious and diplomatic to keep the religious and political wings of the community in balance. [HA]

Harik, Judith P. "The Effects of the Military Tradition on Lebanon's Assertive Druzes." *International Sociology* 10, no. 1 (March 1995), pp. 51-70.

In order to answer the question of whether the defense mechanisms developed by some minorities may serve as 'energizers' to enhance their political significance, this study focuses upon the Lebanese Druze, a religious community which has exercised disproportionate political influence in relation to its size. On the basis of empirical data from other sources, Harik attempts to establish, if characteristics identified with a martial tradition such as a willingness to rectify grievances by resorting to force or the internalization of values related to war are transmitted to young Druze. She concludes that their military tradition is indeed a significant element of the identity of young Druze and that this factor seems to strengthen an internal cohesion absent in Lebanon's other religious communities.

Harry, Myriam. "Les Druses [Part 1.]" *Revue de Paris* 32, no. 17 (1 September 1925), pp. 81+

Harry, Myriam. "Les Druses [Part II.]" *Revue de Paris* 32, no. 18 (15 September 1925), pp. 269+

Hassler [Commandant]. "Les insurrections Druses avant la guerre de 1914-1915." *L'Asie Française,* no. 239 (March 1926), pp. 102-108.

Hassler [Commandant]. "Les insurrections Druses avant la guerre de 1914-1915 (suite et fin)." *L'Asie Française,* no. 240 (April 1926), pp. 143-147.

Hawary, Zuhayr. "التعليم الديني لدى طائفة الموحدين الدروز بين التقليد والتحديث" Religious education for the Druze sect between tradition and modernization. as-Safir 19/07/2007, no. 10753, p.9.

Hawi, George. "كمال جنبلاط: الرمز الذي فشل إغتياله" Kamal Jumblat: The symbol which his assassination failed. al-Tariq 36, nos. 2-3 (March/April 1977), pp. 15-20.

Hay'a al-'Ulya liltaifa al-Durziyya (al-). "مذكرة الهيئة العليا للطائفة الدرزية إلى المسؤولين اللبنانيين" The memorandum of the Higher Council of the Druze Community to the Lebanese authorities. al-Tariq 43, no. 2 (June 1983), pp. 326-328.

Hay'a al-'Ulya liltaifa al-Durziyya (al-). "نص المذكرة التي رفعتها الهيئة العليا للطائفة الدرزية إلى المسؤولين في مستهلّ أيّار١٩٨٣" Text of the memorandum sent by the Higher Council of the Druze Community to the authorities at the beginning of May 1983. Haliyyat 7, no. 30 (Spring 1983), pp. 240-242.

Haydar, Randa. "إسرائيل في الجبل" Israel in the [Shuf] Mountain. al-Waqi 3, nos. 7-8 (November 1984), pp. 221-242.

Henry-Bordeaux, Paule. "L'insurrection Druse de 1837-1839." *Revue de* Paris 33, no. 11 (1 June 1926), p. 584.

Herbette, F. "Le Djebel Druse." *Annales de Géographie* 35, no. 1 (January 1926), pp. 51-57.

Hidayet, Hosain M. "The Druzes: Their Origin, Manners and Customs." *In Oriental Studies in Honour of Cursetji Erachji Pavry,* edited by Val Dastur Pavry, pp. 156-162. London: n.p., 1933.

Hirschberg, J. W. "The Druze." In *Religion in the Middle East:* Three

Religions in Concord and Conflict, Vol. 2, edited by A. J. Arberry, pp. 330-348. Cambridge: Cambridge University Press, 1969.

Hitti, Philip Khuri. "Druze Exhortations and Prayers." *Syrian World* 4 (December 1929), pp. 19-21.

Hitti, Philip Khuri. "أصول الشعب الدرزي" The origins of the Druze people. al-Muqtataf 76(1930), p. 350.

Hodgson, Marshall G. S."al-Darazi and Hamza in the Origin of the Druze Religion." *Journal of the American Oriental Society* 82, no. 1 (January/ March 1962), pp. 5-20.

Hofman, John E. and Elias Shahin. "Arab Communal Identity in Israel and Lebanon." *Journal of Social Psychology* 129 (February 1989), pp. 27-36.

Hofman, John E. and Nadim Rouhana. "Young Arabs in Israel: Some Aspects of a Conflicted Social Identity." *Journal of Social Psychology* 99, no. 1 (June 1976), pp. 75-86. [4 tables.]

Social identity of young Arabs in Israel was conceptualized as a set of subidentities including national (Arab), civic (Israeli), religious (Moslem, Christian, Druze), familial, and occupational factors. Forty male and female high school and university students of the three religious denominations were asked to express themselves on the attractiveness and importance to them of each of those subidentities. National identity was most important to 29 subjects and most attractive to 34. Civic identity was least important to 24 subjects and least attractive to 15. Students dealt with conflict between national and civic subidentities by denial and differentiation. Signs of conflicted and alienated social identity were lack of involvement in the state, unrealistic and frustrated occupational aspirations, declining interest in religion and family, and estrangement from non-Israeli Arabs. [SA]

Horten, M."Die Geheimlehre der Drusen." Deutsche *Gesellschaft für Anthropologie,* Ethnologie und Urgeschichte 49 (1918), pp. 33-36.

Hutayt, Ahmad. "اتجاهات ومواقف السكان في المناطق اللبنانية من الغزو الصليبي" Attitudes and dispositions of the inhabitants of the different parts of Lebanon to the Crusader invasion. Awraq jamiiyya 1, nos. 3-4 (Spring/ Summer 1993), pp. 85-93.

Iancu, I. B. Spivak R. Mester and A. Weizman. "Belief in Transmigration of

the Soul and Psychopathology in Israeli Druze: A Culture-Sensitive Psychotherapeutic Approach." *Psychopathology* 31, no. 1 (January/February 1998), pp. 52-58.

One of the central tenets of the Druze religion is the transmigration of the soul. In rare cases this belief may be related to psychopathology or cause a temporary inability to function normally. We report on 5 Druze patients whose preoccupation with transmigration was the basis of their pathological behavior. These cases illustrate the interaction between cultural and religious beliefs, and psychopathology, and emphasize the importance of employing a culture-specific psychiatric approach in the management of this type of patients. [A]

Ibish, Yusuf. "عادل أرسلان: أمير السيف والقلم" Adil Arslan: The emir of the sword and the pen. Tarikh al-Arab wal-'Alam, no. 145 (September/ October 1993), p.194.

Ibn Fadlallah al-Oumari. "الفرقة الرابعة من الشيعة: الدرزية" The fourth party of the Druze sect. Ta'rif bil moustalah al-Sharif said they are followers of Abi Mohamed al Darazi... in the definition: One of the loyalty to the governor was Abi Ali al Mansour bin al Aziz the caliph of Egypt.. pp. 248-249.

Ibrahim, Antoun. "رواية جديدة عن حياة الجزار في بيروت" New version about the life of al- Jazzar in Beirut. Awraq Lubnaniyya no. 2 (1956), pp. 63-65.

Ibrahim, Muhsin. "رجل الثورتين: القومية العربية والديمقراطية اللبنانية" The man of the two revolutions: [The one for] Arab Nationalism and [the one for] Lebanese democracy. al-Tariq 36, nos. 2-3 (March/April 1977), pp. 10-14.

Ibrahim, Sharif. "سعيد تقي الدين نسر لا يتسع له فضاء الكلام" Sa'id Taqiy al-Din, an eagle the speech's space is short to cover it. Sabah El Khayr no. 567 (1987), p. 66.

Iseminger, Gordon L. "The Anglo-French Alliance and the Occupation of Syria, 1860-1861." *North Dakota* Quarterly 47, no. 3 (1979), pp. 4-24.

This article examines the status of the Anglo-French alliance in the wake of France's military occupation of Syria in 1860-61 while attempting to control the violence between the Maronites and the Druze. From a British

perspective, the French move was nothing more than yet another attempt by Napoleon III to promote his imperial designs

Isma'il, Munir. "الأمير شكيب أرسلان والخيار الصعب" Emir Shakib Arslan and the difficult choice. In al-Amir Shakib Arslan wa-tahaddiyat asr al-Nahda, 1869-1946, 18-31. Beirut: Jaridat al-anba, 1989.

J. W. "Ausflug von Beyrut durch das Drusengebirg über Bhamdun, Bledin und Deir el Kamr im Sommer 1863." *Das Ausland* 37 (1864), pp. 425-429.

Jaber, Assem. "Reflection on the Druze Faith." *Our Heritage* (Fall 1991), pp.32-33.

Ja'fari, Walid (al-). "دروز الجولان: نهوض وطني في مواجهة الضم" (The Druze of the Golan: A national uprising against inclusion. Shuun Filastiniyya, no. 120 (November 1981), pp. 34-48.

Jalabert, Lewis. "Gouvernés et contents: 'Au Djebel Druze." *Etudes* 70, no. 216(July 1933), pp. 51+

Jalabert, Lewis. "L'insurrection du Djebel Druse: 'Avec une carte." *Etudes* 63, no. 187 (May 1926), pp. 405+

Jawhari, 'Issam (al-). "تجربة مثقف في السلطة: مثل كمال جنبلاط" The experience of an intellectual in power: The example of Kamal Junblat. Awraq jamiiyya 4, nos. 10-11 (1996), pp. 187-194.

Joarder, Safiuddin. "The Syrian Nationalist Uprising (1925-1927) and Henri de Jouvenel." *Muslim World* 67, no. 3 (1977), pp. 185-204. [Based on primary sources in Arabic and French, US Department of State documents and secondary works.]

An account of the anti-French uprising of 1925-27 and the role of the newly appointed French high commissioner to Syria and Lebanon, Henri de Jouvenel. The uprising was the Syrian reaction to French mandate rule in Syria. The immediate cause, however, was the heavy-handed action and haughty attitude of Jouvenel's predecessor, General Maurice Sarrail, toward the Druze, who began the revolt. After suffering several defeats, the French brutally put the uprising down and replaced Sarrail with the civilian Jouvenel. Jouvenel wanted peace and a representative government in Syria,

but he achieved neither because he was not much different from General Sarrail in his use of punitive measures against and in his condescending attitude toward the Syrians. [HA]

Jones, Kevin and Tony Charlton. "Understanding Diversity: Special Educational Provision for the Druse Community of Northern Israel." *Support for Learning* 10, no. 3 (August 1995), pp. 123-126.

Describes an attempt to integrate special needs pupils of 3 monotheistic religions (Jews, Christians and Druse) in a mainstream intermediate high school, in Northern Israel. The school has 550 pupils (aged 13-25 yrs). Responses to the challenge of integrating pupils involve considerations of pupils' religious beliefs and practices, shared and special educational needs, and teachers' dissimilar religious, cultural and language backgrounds. In order to ensure that integration works effectively, all pupils are valued and respected for their individuality, as well as their religious and cultural beliefs. An attempt is made to adapt the learning environment to suit the needs of the individual, instead of expecting the pupil to fit the extant provision. Such integration must not be confined only to the indigenous staff drawn from different religious faiths, but must also be open to immigrants. [APA PsycINFO]

Junblat, Kamal. "Building a new society "كيف نبني المجتمع المقبل" How we should build the society that is to come? al-Abhath al-Ijtima'iyah. Vol. 3, no. 4 (December, 1947) pp. 3-17.

Junblat, Kamal. "لبنان والقضية العربية" Lebanon and the Arab cause. Tarikh al-Arab wal-'Alam, no. 145 (September/ October 1993), p. 185.

Junblat, Majid. "الوطن والجبل في مواجهة المستقبل" The nation and the Mountain facing the future. Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 40.

Junblat, Walid. "الجبل: قلب العروبة النابض" The mountain: The throbbing heart of Arabism. Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 4.

Junblat, Walid. "لبنان والعرب والعالم: نحو تقييم جديد للوضع" Lebanon, the Arabs and the world: A new evaluation of the situation. Hawliyyat siyasiyya 1, no. 4 (1982/1983), pp. 14-25.

Junblat, Walid. "نص ميثاق جبهة الخلاص الوطني الذي أعلنه وليد جنبلاط رئيس الحزب التقدمي الأشتراكي في بعلبك بتاريخ ٢٣ تموز ١٩٨٣" Text of the National Salvation Front charter announced by Walid Junblat, the leader of the Progressive Socialist Party, Baalbeck, 23 July 1983. haliyyat 7, no. 31 (Summer 1983), pp. 296-297.

Jurdi, Naji. "al-Tawhid: A New Approach." *Our Heritage* (Fall 1990), pp. 21-22.

Karam, Simon. "Lebanon, collapse and revival: Society and the nation-state in the Arab world." *Middle East Policy* 2, no. 1 (Winter 1993), pp. 15-25.

Karpat, Kamal H."The Ottoman emigration to America, 1860-1914." *International Journal of Middle East Studies* 17, no. 2 (May 1985), pp. 175-209. [Based on Turkish archival materials. 10 appendices.]

Examines Syrian emigration as part of the total Ottoman emigration to the Americas and in relation to the Ottoman policies governing the movement of people out of its territories during 1860-1914. Although the emigration has often been linked to such factors as the Druze revolts, widespread banditry, and Ottoman corruption, its central cause was economic dislocation brought about by the shift of the traditional economy to "a primitive form of dependent capitalism." Emigrants were drawn to the Americas by the availability of jobs that paid relatively high wages. Although political refugees were in the minority, some of them became naturalized US citizens and then returned to their homelands to engage in subversive activities, with the protections afforded by US citizenship. Ottoman complaints about this activity failed to stir the US government to take corrective action, and the issue led to a deterioration of US-Ottoman relations. [HA]

Kattar, Elias. "Les insurrections paysannes au Mont-Liban au XIXème siècle d'après les archives de la Congregation de Propaganda Fide." *Mélanges de l'Ecole Française de Rome: Italie et Méditerranée* (Rome) 109, no. 2 (1997), pp. 671-688.

In the 19th century Lebanese peasants staged a series of popular revolts, agitating for equal rights with the Druze, a privileged Muslim sect. The revolts erupted in three stages: from 1820 to 1821, in 1840, and from 1858 to 1860. By the final stage the movement had acquired the support of the

Maronite clergy and represented a considerable political force. The protests were as much directed against local hierarchical privileges as they were against the larger political threat of Egyptian occupation by Muhammad Ali and Ibrahim Pasha. A careful analysis of the correspondence from this period reveals that a new socio-political consciousness had developed among the peasants, resulting in a shift from traditional Lebanese politics of hereditary rights to a republican emphasis on the general will. Based on contemporary Lebanese chronicles of the revolts, travel narratives, documents in European state archives, archives of the Maronite patriarchate in Bkerke, and the Propaganda Fide archives. [HA]

Katz, Ruth. "Jewish and Druze War Widows." In *Calling the Equality Bluff:* Women in Israel, edited by Barbara Swirski and Marilyn. Safir, 124-127. New York: Pergamon, 1991.

Katz, Ruth. "Widowhood in a Traditional Segment of Israeli Society: The Case of the Druze War Widow." *Plural Societies* 20, no. 1 (June 1990), pp. 22-35. [*Also in Women in Israel: Studies of Israeli Society:* Volume 6, edited by Y. Azmon and D. N. Izraeli, 51-64. New Brunswick: Transaction, 1993.]

The Druze community constitutes 1.7%of the Israeli population, and is distinguished from other non-Jewish ethnic groups by participation in the Israeli defense forces. Here, the psychological well-being of Druze war widows (N = 54) is examined, based on interview data, comparing both Israeli and Druze war widows with civilian widows on the impact of the government's support. The data indicate that the Druze war widows have by far the lowest well-being, even lower than their civilian counterparts, while Jewish war widows have a somewhat higher well-being than civilian Jewish widows. These findings could be explained by the unique sociocultural situation of the Druze war widows: they are entitled to generous public support, yet the traditional community in which they live discourages them from using many of these benefits. It is concluded that the contradiction between Druze war widows' socioeconomic potential, and the status forced on them by the community is a major source of their depression. 4 tables, 26 references. [SA]

Kasamani, 'Adnan. "The Druze: Realities and Perceptions". Edited by Kamal Salibi. *Journal of Religious History*, 2008.

Kelidar, 'Abbas R. "Religion and State in Syria." *Asian Affairs* 61, no. 1 (February 1974), pp. 16-22. [Lecture to the Royal Central Asian Society, London, 24 October 1973. Based on secondary sources.]

The author surveys the history of religion and politics in Syria from 1920 until the formation of the United Arab Republic. After the collapse of the Ottoman Empire, geographical Syria but not Palestine was placed under French mandatory rule and further lost both Lebanon and the Sanjak of Alexandretta. Shortly after independence, the Syrian army, which was largely under the control of 'Alawi and Druze officers, came to dominate the political scene. Under the banner of radical Arab nationalism, Syria renounced its political sovereignty and territorial integrity by entering intoa political union with Egypt in 1958 to form the UAR.

Kennedy, R. Scott. "The Druze of the Golan: A Case of Nonviolent Resistance." *Journal of Palestine Studies* 13, no. 2 (Winter 1984), pp. 48-64. [Based on interviews and secondary sources.]

The article provides an interesting discussion of the Druze community's non-violent resistance in the Golan Heights against the Israeli occupation. The Israeli government's attempt to legitimize its annexation of the Golan Heights in 1981 resulted in efforts to persuade the Druze to adopt Israeli citizenship. A deep-rooted sense of community and social solidarity was clearly demonstrated by Druze resistance, which included strikes by Druze workers.

Khaled, Anwar. "يوم جنبلاط اللبناني - العربي - العالمي" The Lebanese, Arab, and international anniversary of Junblat. Sh'un Falastiniyya no. 67 (1977), pp: 183-186.

Khalil, J. and L. Ronzevalle. "L'épître à Constantin, traité religieux Druse." *Mélanges de l'Université St. Joseph* 3, no. 2 (1909), pp. 493-534.

Khalil, Khalil Ahmad. "السياسة والثقافة والعلم والديمقراطية" Politics, culture, education and democracy. al-Fikr al-Arabi 3, no. 23 (October/ November 1981), pp. 396-411.

Khanjian, Antun. "نبذة مختصرة في حوادث لبنان والشام، ١٨٤٠-١٨٦٢" see Cheikho,Lewis.

Khater, Lahd. 'دين الأمير بشير في أيام حكمه' The religion of mir Bashir during his reign. Awraq Lubnaniyya, no.1 (1955): p. 352.

Khattab, Nabil Gad Yair and Aar on Benavot. "School Type and Educational Orientation: Muslim Students in Public and Christian Private Schools." *Paper presented to the International Sociological Association in 1998.*

While this survey of Arab high school students drawn from Muslim, Christian and Druze communities in Lebanon found that all shared the same educational goals and expectations, it also indicated that outcomes are affected by school type,particularly with relation to Muslim students. Thus, the analysis focuses upon the gap between those Muslims attending public schools and others at private Christian schools, with adjustments being made for the effects of family background. The main objective of this study was to build an "explanatory model of educational orientation" that integrates socio-economic and school elements.

Khawaja, Ahmad. "شكيب أرسلان وإصلاح الدولة الإسلامية' Shakib Arslan and the reform of the Islamic state. In al-Amir Shakib Arslan wa-tahaddiyat asr al-Nahda, 1869-1946, pp. 99-106. Beirut: Jaridat al-Anba', 1989.

Khazen, Farid (al-). "Kamal Junblat, the Uncrowned Druze Prince of the Left." *Middle Eastern Studies* 24, no. 2 (April 1988), pp. 178-205. [Based on the writings of Kamal Junblat and secondary sources.]

Kamal Jumblatt was regarded by friend and foe as Lebanon's most exceptional political figure who could always rely on unconditional support from the Druze population regardless of any shifts in his political viewpoint. Jumblatt was at the same time a leftist politician and a traditional Druze who radically influenced the course of Lebanese politics. The career of Jumblatt is considered from his assumption of theleadership of the Druze. [HA]

Kheirallah, G. I."The Druzes." *Arab World* 1, no. 2 (Autumn 1944), pp. 17-21.

Khoury, Hassan Victor (al-). "فخر الدين: رجل دولة أم مغامر عسكري" Fakhr al-Din: Statesman or military adventurer. al-Idari 8, no. 10 (October 1982), p. 85.

Khoury, P. S. "A Reinterpretation of the Origins and Aims of the Great Syrian Revolt, 1925-1927." *In Arab Civilization: Challenges and Responses: Studies in Honor of Constantine K. Zurayk*, edited by Ibrahim M. Oweiss, 241-271. Albany: State University of New York Press, 1988.

Khoury, Wajih. "القضاء في لبنان على عهد الحكم الإقطاعي" The judicial system in Lebanon under the feudal regime. al-Mashriq (Beirut) 31 (February 1933), pp. 81-90; 31 (April 1933), pp. 262-269; 31 (May 1933), pp. 357-366.

Khwayri, Antoine. "أوراق من الحرب في لبنان" Papers from the war in Lebanon [3]. al-Fusul al-Lubnaniyya, no. 11 (1984), pp. 86-91.

Kindermann, H. "Tannukh." *Encyclopedea of Islam*, E.I. 1st CD. Vol.1.

Kirrish, Fadwa N. "Druze Ethnicity in the Golan Heights: The Interface of Religion and Politics." *Journal of the Institute of Muslim Minority Affairs* 13, no. 1 (January 1992), pp. 122-135. [Based on secondary sources. 2 maps. 3 figures. Table.]

Examines the dynamics that animated Druze ethnicity in the Golan Heights during the 1980s. The origins of the Druze religion are traced to the early tenth century, and political and social factors that led to the Druze settlement of the Golan Heights are examined. It is argued that Druze collective consciousness, manifested by solidarity, operates at three levels: the patronymic group, the village, and the Druze in the various countries of Levant. Power relations among the Druzes are discussed, and it is shown how the process of redefining ethnic boundaries was accomplished by an alteration in the conventional distribution of power. [W. Howard, SA]

Kirschenbaum, Alan and Albert I. Goldberg. "The Rural Village Commuter: Social Constraints on Labor Force Activity." *Israel Social Science Research* 7, nos. 1-2 (1992), pp. 119-134. [3 tables.]

Restricting labor activity, as is shown by a case study of a religious ethnic minority in Israel, the Druse, based on interviews with 250 Jews and Druse working in Haifa Port regarding labor mobility and work environment. Descriptive analysis shows that the Druse were demographically homogeneous all male, married, mostly with large families, and under age 45. They commuted via organized transportation to their workplaces, 20-60 kilo-

meters from their villages, and were concentrated in a single department, that of stevedores. With such concentration, the structure of their work could take on the social structure of the village. The Druse were much less willing than Jews to move their residence if asked to work at another site, because moving would separate them from their village and friends. However, they were much more willing than Jews to make intra- and interdepartmental changes. They saw their self-segregation in a single department aslimiting their career opportunities, but they still put family, clan, and village interests above labor considerations. [M. Pflum, SA]

Kisirwani, Maroun. "Foreign Interference and Religious Animosity in Lebanon." *Journal of Contemporary History* 15, no. 4 (October 1980), pp. 685-700.

This study examines how foreign powers manipulated hostilities between Maronites and Druze in the first half of the nineteenth century, pushing Lebanon to civil war by 1860 in the process.

Kopert Knapp., B. L. "The Kaliph Hakim and History as a Cyclical Happening." *Nineteenth-Century French Studies* 5, nos. 1-2 (Fall/ Winter 1976/77), pp. 79-93.

Kobert, R. "Ein Abriss der Drusenlehre." *In Studia Biblica et Orientalia [Analecta Biblica,* nos. 10, 11, 12], 3[12]:165-184. Rome: Pontificio Inst. Biblico, 1959.

Kohn, R. I. Levav B. Chang B. Halperin and P. Zadka. "Epidemiology of Youth Suicide in Israel." *Journal of the American Academy of Child and Adolescent Psychiatry* 36, no. 11 (November 1997), pp. 1537-1542.

In this study, the average yearly rates of suicide and undetermined death among young Jews, Muslims, Druze and Christian Arabs in Israel were calculated over a 15-year period (1975-1989). Among the subjects were children, adolescents and those who were old enough to be drafted into the military. For all of the religious groups, the rates were scrutinized according to gender, national/religious affiliation and place of residence; for Jews, ethnic origin was also taken into consideration. The authors found that suicide patterns among youths differed from those among adults with regard to gender, national/religious affiliation and ethnic origin. Young men facing

the draft (Jews and Druze) were at greater risk of suicide. Overall, suicide rates among Israeli youth are among the world's lowest.

Koyoumdjisky-Kaye, E. Y. Zilberman and O. Hazan. "A Comparative Study of Tooth and Dental Arch Dimensions and Sexual Dimorphism in Circassian and Druze Children." *Zeitschrift für Morphologie und Anthropologie* 68, no. 3 (1977), pp. 298-300. [In German. 3 tables.]

Krau, Edgar. "The Feeling of Low Quality of Life and Industrial Progress: Are They Linked?" *International Journal of Sociology and Social Policy* 5, no. 3 (1985), pp. 29-43. [4 tables.]

In Western society, industrialization has extended the values of achievement and economic competition into social interaction, while in traditional Eastern culture, group solidarity is more valued. It is hypothesized that should a cohesive community enter a dissolution period, its members would adapt their behavior to the principle of achievement fostered by industrialization, and would also express feeling a lower quality of life, common to large sections of the population in achievement-oriented societies. The hypotheses are tested using three samples in Israel: (1) 74 new immigrants from high-cohesion societies in the USSR and Rumania, participating in a vocational retraining program; (2) 79 industrial workers in an urban community dominated by the achievement values; and (3) 32 industrial workers of Druse nationality, living in a traditional high-cohesion community. The immigrant group was retested 1-1/2 years after the first test. The German variant of the Risk Preference Scale, a questionnaire, and a book catalog were used to obtain measures of work motivation, objective vocational success, and vocational s atisfaction. Results of multiple comparisons using the Scheffe method confirmed the hypotheses. The achievement motive wasstrongest in urban industrial workers and weakest in new immigrants at the outset; however, after one year at a job, an increase in the immigrants' achievement motivation paralleled a decrease in national-religious values and overall satisfaction. [SA]

Kundert-Leithe, E."Eine Bauernhochzeit auf dem Libanon." *Das Ausland* 59 (1886), pp. 509-510.

Lahoud, Nassib. "Druze Patriotism Symbolizes Their Heritage and Faith." *Our Heritage* (Fall 1990), pp. 7-8.

Lallier, F. "Liban: l'identite de la communaute druze du Chouf." *Monde Arabe Maghreb Machrek*, no. 165, (1999): pp. 3-15.

Lammens [al-Yasu'I the Jesuit], Henri. "ابراهيم باشا في سورية" Ibrahim Pasha in Syria. al-Mashriq (Beirut) 27 (December 1929), pp. 920-924.

Landsberger, D. V. Meiner A. Reshef Y. Levy et al."A Nonsense Mutation in the Ldl Receptor Gene Leads to Familial Hypercholesterolemia in the Druze Sect." *American Journal of Human Genetics* 50, no. 2 (February 1992), pp. 427-433.

Lapp, John A. "Non-Violent Protest in the Golan Heights." *Christian Century* 99 (4 August 1982), pp. 813-814.

Layish, Aharon. "Compensation to Divorced Woman in Israeli Druze Family." *Israel LawReview* 12, no. 3 (1977), pp. 330-343.

Layish, Aharon. "Islam as a Source of Law in the Druze Religious Courts." *Israel LawReview* 14, no. 1 (1979), pp. 13-30.

Layish, Aharon. "Polygamy and the Druze Family in Israel." *Journal of the American Oriental Society* 99, no. 1 (January/March 1979), pp. 58-63.

Layish, Aharon. "Taqiyya' among the Druzes." *Asian and African Studies* (Jerusalem) 19, no. 3 (November 1985), pp. 245-281. [Based on Druze rulings.] An examination of the practice of dissimulation or taqiyya as a cultural defense mechanism among the Druze of the Middle East. Druze religious courts consistently allowed various public deviations from Druzepractices as a means of accommodating ruling majorities. Officially all Druze utilized Sharia courts, but at the same time continued social practices unacceptable to those courts. [HA]

Layish, Aharon. "The Druze Religious Will As a Political Instrument." In Alevi Identity: *Cultural, Religious and Social Perspectives:* Papers Read at a Conference Held at the Swedish Research Institute, Istanbul, November 1996, edited by T. Olsson, E. ozdalga and C. Raudvere, 137-150. Swedish Research Institute in Istanbul Transactions, 8. Istanbul: Swedish Research Institute in Istanbul, 1998. This paper explores the function of the spiritual leader of the Druze community.

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Layish, Aharon. "The Status of Islamic Law in the Druze Family in a Non-Muslim State as Reflected in Judicial Practice." *In Syncretistic Religious Communities in the Near East*, edited by Krisztina Kehl-Bodrogi, Barbara Kellner-Heinkele and Anke Otter-Beaujean, 139-154. Leiden: E. J. Brill, 1997.

Layish, Aharon. "Women and Succession in the Druze Family in Israel." *Asian and African Studies* (Jerusalem) 11, no. 1 (Summer 1976), pp. 101-119. [Based on works by A. Laylish, N. J. Coulson, J. N. D. Anderson and other secondary sources.]

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Lebeau, R."1840, the Winds of War Break over Lebanon: The Druze-Maronite Conflict." *Historia*, no. 628 (April 1999), pp. 26-31.

Lecker, Tikva. "Language Usage and Earnings among Minorities: The Case of the Arabs in Israel." *Journal of Socio-Economics* 26, no. 5 (1997), pp. 525-532. [3 tables.]

In order to ascertain the effect upon earnings of the use of the majority language upon members of minority groups, Lecker studied data from the 1983 Israeli census. The sample included 9,323 Muslims, 2,098 Christians and 907 Druze. Lecker argues that the separation of language use from other human capital resources provides a new awareness of the influence of language upon the "decomposition of wage differentials," particularly since the minority groups studied were not the product of migration.

Leist, A."Gefangene Drusenhauptlinge in Belgrad." *Globus* 8 (1865), pp. 120-122.

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Leitner, G. W."A Secret Religion in the Hindukush and in the Lebanon (Discoveries Regarding the Secret Religion of the Mulais of the Hindukush, and Its Relation to the Druses of the Lebanon and to the So-Called 'Assassins' of the Crusades)." *Imperial and Asiatic Quarterly Reviewand Oriental and Colonial Record,* [n.s.], no. 5 [nos. 9-10] (January/April 1893), pp. 417-430.

Levav, I. and E. Aisenberg. "The Epidemiology of Suicide in Israel: International and Intranational Comparisons." *Suicide and Life-Threatening Behavior* 19, no. 2 (Summer 1989), pp. 184-200. [8 tables.]

A cross-national comparison of overall rates of completed suicide between Israel (primarily Jews) and selected European and North American countries, based on data from seve ral World Health Organization publications and the Israeli Central Bureau of Statistics and Ministry of Health. In general, suicide rates in Israel are lower. A comparison among different national religious groups within Israel over the period 1976-1985 reveals that Jews of both sexes commit suicide more often than do other groups.... Explanations for these findings are proposed, based primarily on degree of religiosity and various cultural factors. [SA]

LevWiesel, R. and A. al-Krenawi. "Attitude towards Marriage and Marital Quality: A Comparison among Israeli Arabs Differentiated by Religion." *Family Relations* 48, no. 1 (January 1999), pp. 51-56.

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Lewis, N. N. "The Laja in the Last Century of Ottoman Rule." *In Histoire économique et sociale de l'Empire ottoman et de la Turquie* (1326-1960): Actes du sixième congrès international tenu à Aix-en-Provence du 1èr au 4 juillet 1994, edited by Daniel Panzac, 631-640. Collection Turcica, 8. Paris: Peeters, 1995.

Libanus. "Sa'id Bey Junblat: The Druzes of Lebanon." *Fraser's Magazine* 64 (1861), pp. 366-374.

Lifshitz, Michaela. "Bender-Gestalt Test and Social Interactions of Kindergarten Children: Effects of Socialization Practices." *Psychology in the Schools* 15, no. 2 (April 1978), pp. 180-188.

Assessed the extent to which 120 5-6yr old kindergarten children's performance on the Bender-Gestalt Test is related to sex and sociocultural variables, and to children's social behavior. Two distinctly different Israeli populations were included: (a) the Druze representing the traditional-authoritative culture, and (b) the Jews representing the Westernized democratic society. Generally, the Jewish children were more socially active, and could differentiate and integrate the neutral elements of the Bender-Gestalt Test much more often than did the Druze children. Significant correlations between perceptual indicators and social behaviors were found, suggesting that the Bender-Gestalt Test can be used for assessing and understanding the nature of the child's social interactions and struggle for a position within the constraints of his/her culture. [APA PsycINFO]

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Lisan al-Hal - correspondent. "أشياء عن جبل الدروز" Something about the Druze mountain. Lisan al-Hal 9584 (17/9/1925), p. 1.

Lisan al-Hal - correspondent. "أصابع الأجنبي في سورية" Foreign interference in Syria. Lisan al-Hal 9607 (24/2/1926), p. 1.

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Lisan al-Hal - correspondent. "إلى جبل الدروز: بين بيروت والشام. ثورة اجتماعية في الغوطة للكاتب عمر أبو نصر" To the Druze mountain: between Beirut and Damascus. Social revolution in the Goutah by writer Omar Abu-Nasr. Lisan al-Hal 9786 (2/6/1926), p.1. 9788 (4/6/1926), p.1.

Lisan al-Hal - correspondent. "أين وصلت أعمال القمع (في النبك ووادي التيم)؟ عبرة للمعتبرين" To what stage did the acts of repression reach (in An-Nabk and Wadi al-Taim)? A lesson to be considered. Lisan al-Hal 9743 (10/4/1926), p.1.

Lisan al-Hal - correspondent. "أيها اللبناني الآمن والسوري الآمن اقرأ وتفجع وقل: هذا ما جنته عليّ الثورة وما جنيت على أحد" O Lebanese and Syrian who are living a safe life, read, mourn, and say: this is what I reaped from the revolution although I have enjured no one. Lisan al-Hal 9696 (12/2/1926), p.1.

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Lisan al-Hal - correspondent. "الجيوش الافرنسية في السويداء: العربان والدروز، ابن السعود والثورة، ضرورة التسليم، الجيش الافرنسي لا يقهر" French armies in Suweida: Arabs and Druze, Ibn Saud and the revolution, the need for extradition, The French army is invinicible. Lisan al-Hal 9766 (10/5/1926), p.1.

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Lisan al-Hal - correspondent. "الدعاية بين الثوار ومقاومتها بدعاية أخرى" Propaganda among the rebels and the counter acting propaganda. Lisan al-Hal 9762 (5/5/1926), p.1.

Lisan al-Hal - correspondent. "الفرصة لم تفت وإن قصرت وضاقت" Opportunity is not weakened even though shortened and narrowed. Lisan al-Hal 9720 (12/3/1926), p.1.

Lisan al-Hal - correspondent. "المؤتمر السوري الفلسطيني يستغل ثورة الدروز" The Syrian Palestinian conference exploits the Druze revolution. Lisan al-Hal 9583 (15/9/1925), p.1.

Lisan al-Hal - correspondent. "المسؤولية في نكبة دمشق لحضرة صاحب التوقيع دمشقي" Responsibility in the Damascus plight by a Damascene. Lisan al-Hal 9615 (30/10/1925), p.1.

Lisan al-Hal - correspondent. "المسيحيون في راشيا والسيف المصلت فوق رقابهم" Christians in Rashaya and the Damocles sword over their neck. Lisan al-Hal 9601 (12/10/1925), p.1.

Lisan al-Hal - correspondent. "بيان الحكومة السورية المؤقتة إلى الشعب السوري الكريم" The statement of temporary Syrian government to the Syrian people. Lisan al-Hal 9773 (18/5/1926), p.1.

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Lisan al-Hal - correspondent. "بين السلطة والوطنيين : ثقة وإخلاص" Between the authority and the nationalist: trust and sincerity. Lisan al-Hal 9821 (15/7/1926), p.1.

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Lisan al-Hal - correspondent. "بين المسيحيين والدروز: قرية عين الشعرة" Between Christians and Druze: Ain Sha'ra village. Lisan al-Hal 9597 (6/10/1925), p.1.

Lisan al-Hal - correspondent. "تصريحات المسيو دي جوفنيل لمندوب جريدة الماتان هنري دي كراب" Declarations of monsieur de Jouvenel to the correspondent of Le Matin newspaper Henri de Crabbe. Lisan al-Hal 9795 (12/6/1926), p.1.

Lisan al-Hal - correspondent. "تصريحات خطيرة جديدة لحمزة الدرويش" New and important declarations by Hamzah al-Darwiche. Lisan al-Hal 9823 (19/7/1926), p.1.

Lisan al-Hal - correspondent. "تصريحات رمضان باشا شلاش (حول الثورة، والسلم، وشكل الحكومة)" Declarations of Ramadan Pasha Shlash (about

revolution, peace, and the structure of the government). Lisan al-Hal 9692 (8/2/1926), p.1, 9693 (9/2/1926), p.1.

Lisan al-Hal - correspondent. "تصفية حوادث الثورة في لبنان: التعويض على
Clarification of revolution incidents in Lebanon: The "للمنكوبين
compensation to the afflicted. Lisan al-Hal 9872 (29/09/1926), p.1.

Lisan al-Hal - correspondent. "ثورات الدروز: عهد تركيا (٢) ثورة عام
The Druze revolutions: the Ottoman period(2), The 1910 "١٩١٠
revolution. Lisan al-Hal 9784 (31/5/1926), p.1.: 9785 (1/6/1926), p.1: 9786 (2/6/1926), p.1.

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The revolutions of the Druze mountain: 1894, 1895, 1896. Lisan al-Hal 9750 (20/4/1926) p.1: 9751 (21/4/1926), p.1: 9752 (22/4/1926), p.1.

Lisan al-Hal - correspondent. "ثورة جبل الدروز: فرنسا تكذب سقوط
The Druze mountain revolution: France denies the fall of "للسويداء
Suweida. Lisan al-Hal 9580 (10/9/1925), p.3.

Lisan al-Hal - correspondent. "ثورة جبل الدروز: معركة المسيفرة، مذبحة
The Druze mountain revolution: the battle of al-Msiefrah, "قلعة جندل
the massacre of Jandal Castle. Lisan al-Hal 9587 (21/9/1925), p.2.

Lisan al-Hal - correspondent. "ثورة سورية تنتهي في سورية لا في جمعية
Syrian revolution "الأمم ولا في سواها: كلمة مخلصة تؤيدها الحقائق الراهنة
ends in Syria not in the League of Nations nor in any other place: a sincere word supported by the current realities. Lisan al-Hal 9704 (22/2/1926), p.1.

Lisan al-Hal - correspondent. "جبل الدروز: الاحتجاج على تصرفات سلطان
The Druze mountain: protest at the actions "باشا الأطرش، شروط الصلح
of Sultan Pasha Al Atrash, the conditions for reconciliation. Lisan al-Hal 9677 (20/1/1926), p.1.

Lisan al-Hal - correspondent. "جمعية الأمم ليست لنا ولا هي مرجع الثورة:
The League of Nations is not ours nor is it a "كلمة إخلاص للثائرين
reference to the revolution: A sincere word to the rebellious. Lisan al-Hal 9719 (11/3/1926), p.1.

Lisan al-Hal - correspondent. "حديث صحافي أميركي مع سلطان الأطرش" The interview of an American journalist with Sultan al-Atrash. Lisan al-Hal 9786 (2/6/1926), p.1.

Lisan al-Hal - correspondent. "حديث مع الجنرال سراي" An interview with General Sarrail. Lisan al-Hal 9633 (23/11/1925), p.1.

Lisan al-Hal - correspondent. "حرب العصابات في الغوطتين" Guerrilla wars in the two Ghouta. Lisan al-Hal 9620 (6/11/1925), p.1.

Lisan al-Hal - correspondent. "حول تسليم رمضان شلاش" About the extradition of Ramadan Shlash. Lisan al-Hal 9686 (30/1/1926), p.1.

Lisan al-Hal - correspondent. "حول ثورة جبل الدروز" About the revolution of the Druze mountain. Lisan al-Hal 9572 (31/8/1925), p.1.

Lisan al-Hal - correspondent. "حول منشور زيد الأطرش" About the pamphlet of Zeid al-Atrash. Lisan al-Hal 9662 (29/12/1925), p.1. (29/12/1925), p.1.

Lisan al-Hal - correspondent. "خبر المقطم حول البرقيات التي أرسلها سلطان باشا الأطرش إلى رئيس الوزارة الإيطالية والبريطانية ورئيس مجلس النواب الفرنسي وناظر خارجية الولايات المتحدة" Muqattam news on the cables sent by the Sultan Pasha Al Atrash to the prime minister of Italy and of Great Britain the French House Speaker and State Secretary of the United States. Lisan al-Hal 9578 (8/9/1925), p.2.

Lisan al-Hal - correspondent. "درس لزعماء الثورة السورية: عبد الكريم (الخطابي) في منفاه: الدنيا مع الواقف" Lesson to the leaders of the Syrian revolution: Abdul Karim (al Kitabi) in exile: People stand by the strong. Lisan al-Hal 9858 (6/9/1926), p.1

Lisan al-Hal - correspondent. "دروز فلسطين وجبل الدروز" The Druze of Palestine and the Druze mountain. Lisan al-Hal 9595 (2/10/1925), p.4.

Lisan al-Hal - correspondent. "سقوط السويداء وأهمية فرنسا لمراسل جريدة لـ ـمـ ـلتـ ان" The fall of Suweida and the importance of France. By a reporter of Le Matin newspaper. Lisan al-Hal 9767 (11/5/1926), p.1.

Lisan al-Hal - correspondent. "سلطان الأطرش يفضل الهرب على التسليم:

حوار بين مراسل جريدة لوماتان مع سليمان الأطرش وأمين أرسلان" Sultan al-Atrash prefers to escape than to surrender: a dialogue between the correspondent of the Le Matin newspaper and Suleiman al-Atrash and Amin Arslan. Lisan al-Hal 9680 (23/1/1926), p.1.

Lisan al-Hal - correspondent. "سياسة الثائرين: أقاويل لا نخالها صحيحة حول رسالة مراسل أجنبي" The politicy of the rebels: hearsay we don't take into consideration about the message of a foreign correspondent. Lisan al-Hal 9753 (23/4/1926), p.1.

Lisan al-Hal - correspondent. "سياسة حكومة شرقي الأردن: ألغاز وأحاجي (حول الثورة السورية)" Policy of the Trans-Jordan government: puzzles and riddles (on the Syrian Revolution). Lisan al-Hal 9814 (6/7/1926), p.1.

Lisan al-Hal - correspondent. "طريق بغداد وثورة جبل الدروز والأمير نوري الشعلان" The Baghdad road and the Druze mountain revolution and Prince Nouri Sha'lan. Lisan al-Hal 9579 (9/9/1925), p.1.

Lisan al-Hal - correspondent. "عبد الكريم (الخطابي في الريف) وسلطان الأطرش في سورية" Abdul Karim (al-Khitabi in the reef) and Sultan al-Atrash in Syria. Lisan al-Hal 9744 (12/4/1926), p.1.

Lisan al-Hal - correspondent. "فرصة أخيرة عسى أن يغتنمها الثوار: (السعي في سبيل السلام)" The last chance that the rebels will hopefully seize: (endeavor toward peace). Lisan al-Hal 9724 (17/3/1926), p.1.

Lisan al-Hal - correspondent. "فرصة سانحة لعصاة الدروز: يد للنقمة ويد للنعمة: تطور الحالة بعد معركة المسيفرة" An opportunity to disobedient Druze: a hand revenging and a hand blessing: the evolution of the situation after the battle of al-Msiefrah. Lisan al-Hal 9590 (24/9/1925), p.1.

Lisan al-Hal - correspondent. "في المجلس العدلي: محاكمة (أسعد) تلحوق و(يوسف) مكارم" In the judicial council: trial of (Asaad) Talhouq and (Yusuf) Makarem. Lisan al-Hal 9758 (29/4/1926), p.1. 9759 (30/4/1926), p.1.

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meaningful differences introduces culture as a fundamental factor. Another basic feature of ethnicity is its concern with boundaries. The culture in which ethnic differences are most meaningful, and in which there must therefore be some comparability between them as distinctive features, is the developing culture of the boundaries themselves, within the wider plural system. [SA]

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Jean Mermoz (1901-36), a hero of French aviation, enlisted in the army in 1920, attended aviation school, and was sent to Syria where the Druze were at war with the French occupation forces. Promoted to sergeant, he flew many reconnaisance, bombing, and medical evacuation missions and earned decorations for his valor and courage. [HA]

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Qaysi, 'Umran (al-). "كيف تقرأ الإبداع الفني في الجبل؟" How to interpret artistic creativity in the [Shuf] Mountain? Tarikh al-Arab wal-'Alam, no. 145 (September/October 1993), p. 178.

R. "Religion des Druses." *Revue de l'Orient* 10 (1846), pp. 235-246.

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The renaissance of Arab nationalism since the beginning of the 19th century has been tied to religious reform and modernism. Arab national sentiment

developed in opposition to Ottoman power and was not limited to areas where Sunnite Muslim Arabs were in the majority. Between 1919 and 1939, non-Sunnite minorities such as Druze, Alaouites, Ismaelites, and others who are in touch with Islam andChristian thought have had an impact. Special attention is devoted to Michel Aflak, founder of the Baath Party. [HA]

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Richani, Nazih. "The Druze of Mount Lebanon: Class Formation in a Civil War." *Middle East Report* 20, no. 1 [162] (January/ February 1990), pp. 26-30. An exploration of the Shouf districts of Mount Lebanon . . . predominantly inhabited by Druze since 1983, and its peripheral relationship to Beirut, the country's economic and political center, after adecade of civil war and state disintegration. The new class of entrepreneurs and agro-businessmen is described, who emerged with the war and were primarily responsible for the development of Beirut. Focus is on the resulting class stratification of the Druze community, which included the petite bourgeoisie and wage laborers, as well as large industrial and agrarian entrepreneurs. It is argued that the general condition of Lebanese dependency on the metropolis and the path of development that emulated the experience of the political and economic center were primary influences in class formation in the Shouf areas. [S.Millett, SA]

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Saleh, Shakib and Pinhas Artzi. "The Anglo-Druze Connection, 1841." Bar-

Ilan *Studies in History* (Ramat-Gan, Israel) (1978), pp. 169-177. [Based on British Foreign Office papers and secondary works.]

The Maronite immigrants in south Lebanon adversely affected Druze political influence during the 17th and 18th centuries. After the battle of Mukhtara (1825) and the Egyptian invasion of Syria (1831), the Druze position deteriorated, and in 1839 they petitioned the British Embassy in Constantinople. Great Britain, who wanted the Egyptians out of Syria, began to see the Druze as allies against the Maronites, especially since the Druze were sympathetic to the Greek Orthodox, the largest community in Syria. Britain promised aid to the Druze. However, in August 1841 the Whig government was defeated by the Tories, who gradually lost interest in the Druze and in Syria; their support finally ended in 1861. [HA]

Saleh, Shakib. "Relations between Jews and Druze between the Two World Wars." *Bar-Ilan Studies in History* (Ramat-Gan, Israel) (1982).

The entire issue of this journal is devoted to Saleh's study.

Saleh, Shakib. "The British-Druze Connection and the Druze Rising of 1896 in Houran." *Middle Eastern Studies* 13, no. 2 (May 1977), pp. 251-257. [Based on Foreign Office documents.]

The rise of a Turkish-German relationship in the eighteenth century was to have serious negative repercussions on British influence in the Ottoman Empire at a time when the Druze needed as much help as they could get from their British 'protectors.' As a result, the Druze were unable to resist pressure from the Ottoman government in its attempt to control their areas during the late nineteenth century. After numerous sporadic revolts, culminating in the 1896uprising, the Druze were pacified. Their appeals to England for help yielded no practical support and appeals by English diplomats to the Ottoman sultan, Abdul Hamid, were equally ineffective.

Salibi, Kamal Sulayman (al-). "The Buhturids of the Gharb, Medieval Lords of Beirut and Southern Lebanon." *Arabica* 8 (1961), pp. 74-97.

Salibi, Kamal Sulayman (al-). "The Secret of the house of Ma'n." London: *International Journal of Middle East Studies,* Vol. 4. (1973) pp.272-287.

Salibi, Kamal Sulayman (al-). "Tribal Origins of the Religious Sects in the Arab East." In *Toward a Viable Lebanon,* edited by Halim Barakat, pp. 15-26.

Salibi, Kamal Sulayman (al-). The Lebanese Emirate 1667-1841. al-Abhath.

vol. 20, no. 3 (sept. 1967) pp. 1-16. Lecture delivered at the University of California in Berkley and Los Angeles on 6and 12 January 1967.

Salibi, Kamal Sulayman (al-). تعريف تاريخي بلبنان Lebanon: A Historical Interpretation. al-Abhath. vol. 15, no. 3 (sept. 1962) pp. 364-384.

Salkin, Yves. "La minorité Druze en Syrie de 1920 à 1955." *Guerres Mondiales et Conflits Contemporains* 38, no. 151 (July 1988), pp. 93-102.

This is a broad study of the Druze religious sect in Syria spanning from the establishment of the French Mandate in 1920 up until the mid-1950s.The article focuses on how a combination of factors relating to the Druze belief system, historical origins and adherence to feudal isolationism led to the revolt of 1925-27, in addition to contributing to the Middle East's turbulent politics and troubled relations with the French there after.

Salman, Talal. "المجالس بالأمانات/ مروان حمادة: المدبّر" Confidential meetings is a trust: Marwan Hamadeh, the organizer. al-Safir 12/2/1986.

Salman, Talal. "المجالس بالأمانات/ وليد [جنبلاط]. المتعدد!" Confidential meetings is a trust: Walid Junblat . A man with a multi-stand. al-Safir 17/1/1986.

Samné, Georges. "La rébellion Druze." *Correspondance d'Orient* 18 (July/ December 1925), pp. 51-55, 75-76, 108-121, 154.

Sariy al-Din, Husayn Rashid. "Jabal al-Duruz." al-Kulliyya, no. 9 (1923), pp. 310-315.

Sariy al-Din, Husayn Rashid. "ابراهيم باشا المصري والدروز في حوران Ibrahim Pasha the Egyptian and the Druze in Houran and "ووادي التيم Wadi al-Taym. al-Haris 3 (January 1926), pp. 373-395.

Sawda, Yusuf (translator). "نظام لبنان الأساسي وقرارات للدول" The essential Lebanese regime and the decisions of the states [world powers]. [n.p.]: al-Muqtataf 36(1910), pp.293-294.

Schaebler, Birgit. "Drusenaufstand' in Syrien: Zum Verhaltnis von Ethnizitat und sozialer Bewegung." In *Alles andert sich die ganze Zeit: Soziale Bewegung(en) im 'Nahen Osten,'* edited by Jrg Spater, 181-190. Freiburg i.B: Informationszentrum Dritte Welt, 1994.

Scheffler, Thomas. "Die Drusen und die libanesischen Harakat (1840-1860)." In *Entwicklung durch Reform: Asien und Afrika im 19. Jahrhundert*, edited by Gerhard Hpp, 109-21. Berlin: Akademie Verlag, 1991. [Also published in Asien, Afrika, Lateinamerika, special issue, no. 3.

Scheffler, Thomas. "Survival and Leadership at an Interface Periphery: The Druzes in Lebanon." In *Syncretistic Religious Communities in the Near East*, edited by Krisztina Kehl-Bodrogi, Barbara Kellner-Heinkele and Anke Otter-Beaujean, 227-246. Leiden: E. J. Brill, 1997.

Schilcher, L. Schatkowski. "The Houran Conflicts of the 1860s: A Chapter in the Rural History of Modern Syria." *International Journal of Middle East Studies* 13, no. 2 (1981), pp. 159-179. [Based on archival materials.]

Examines the rural history of Houran, Syria in the 1860s, a dry-farming region of hills and plains south of the Damascene oasis between northern Jordan's tributaries and the eastern desert. Conflict developed in the Houran because of the impact of three influences. First was the reorganization and reformation in order to allow a greater degree of central Ottoman control; second was the intensification of the political and economic interests of Europeans in Syria; and the final influence was created by increased immigration of Lebanese Druzes into the Houran, especially after 1860. [HA]

Schlicht, Alfred. "La France et le Liban dans la première moitié du XIXème siècle: Influences occidentales dans l'histoire orientale." *Francia* 11 (1983), pp. 495-507.

The intervention of the French in Lebanon's internal affairs in the first half of the nineteenth century was to have a serious destabilizing influence on the balance of power among the country's religious sects. Unlike France and its Lebanese Maronite supporters, other European powers adamantly opposed any move that might undermine the integrity of the Ottoman Empire. As a result, French policy in the region had a negative impact by furthering communal rivalry among all Lebanese communities.

Schmelz, U. O."Hamivneh Hademografi shel Haaravim ve-Hadruzim bi-Yisrael." Demographic structure of the Arabs and Druze in Israel. *Hamizrah Hehadash* 28, nos. 3-4 (1979), pp. 244-254. [Based primarily on current Israeli census materials.]

Analyzes the high birth rates of Israeli Druzes and Moslems. Combined with the low infant mortality rate resulting from Israel's health service, Druze and Arab birth rates have resulted in larger family sizes than is the case among the Jewish population. Non-Jewish Israelis are living longer than ever before; their number almost doubled between 1949 and1966. There are now about 600,000 non-Jewish Israelis, and Druzes are outnumbered by Moslems five to one. The non-Jewish population is very young; almost half the non-Jewish Israeli population is under 14 years of age. [HA]

Schmucker, Werner. "Eine drusische Askariya." In *Festschrift Ewald Wagner* zum 65. Geburtstag, edited by Wolfhard Heinrichs and Gregor Schoeler, 2:507-544. Beirut: Deutsche MorgenlÌndische Gesellschaft, 1994.

Schnell, Izhak. "Israeli Palestinian Territorial Perceptions." *Environment and Behavior* 25, no. 4 (July 1993), pp. 419-456. [4 figures. 8 tables.]

To explore the connection between identity and territoriality, 270 Palestinian Arabs living in subregions outside of the occupied territories in Israel, 500 Israeli Palestinians in settlements in subregional systems, and 100 Jewish Israelis in neighboring settlements completed card sorting tasks involving 8 hierarchical spatial levels (national, regional, kin-spatial, family, etc). The Israeli Palestinians were significantly more likely to use ethnicity as the dominant criterion for partitioning space; the Jewish settlers tended to use geographical and settlement type criteria. Israeli Palestinians tended to separate their settlements from th e occupied territories and Jewish territories, while Jewish settlers did not, revealing a more intensive feeling of autonomy among the Israeli Palestinians. The 8-level hierarchical sort by the Israeli Palestinians revealed three distinct ethnic categories: religious (Palestinian Muslim, Christian, or Druze), national (Palestinian), and civil (Israeli). Apparently there is some tension between the Israeli Palestinians' sense of identity as ethnic Arabs and Israeli citizens. [M. Pflum, SA]

Schwarzfuchs, Shimon. "Yehudim, Druzim, Muslemim, ve-Notsrim be-Dameseq be-1860." Jews, Druze, Muslims and Christians in Damascus in 1860. *Michael: On the History of the Jews in the Diaspora* (Tel Aviv) 7 (1981), pp. 431-444.

Historical introduction and text of three Hebrew and four French letters and one report written in 1860 concerned with a false accusation made at the Jewish community of Damascus who were wrongly suspected of having helped the Druze in an assault and mass murder of Christians. [HA]

Seabrook, W. B. "The Golden Calf of the Druses, a Cult That, If Picturesquely Pantheist in Its Symbols, Stresses the Unity of God." *Asia and the Americas* [Variant title: *Journal of the Asia and the Americas American Asiatic Association*] 26, no. 3 (March 1926), pp. 220-227, 250-253.

Seabrook, W. B. "The Marriage Dagger of the Druses: Tales of the Druse Code for Women, and a Visit to the 'Veiled Lady of Mukhtara." *Asia and the Americas* [Variant title: Journal *of the Asia and the Americas American Asiatic Association*] 26, no. 4 (April 1926), pp. 311-315, 361-365.

Seabrook, W. B."In the Mountain of the Druses." *Asia and the Americas* [Variant title: *Journal of the Asia and the Americas American Asiatic Association*] 26, no. 2 (February 1926), pp. 103+

Sebe, C. "The Revolt of the Druzes against the French, 1920-1925." *Historia,* no. 594 (June 1996), pp. 80-83.

Segall, Joseph [Reverend]. "A Druze Talisman." *Palestine Exploration Fund, Quarterly Statement* (October 1901), pp. 406-407.

Seginer, R. and H. Halabi. "Cross-Cultural Variations of Adolescents' Future Orientation: The Case of Israeli Druze versus Israeli Arab and Jewish Males." *Journal of Cross-Cultural Psychology* 22, no. 2 (June 1991), pp. 224-237.

Seginer, R. G. Trommsdorff and C. Essau. "Adolescent Control Beliefs: Cross-Cultural Variations of Prim ary and Secondary Orientations." *International Journal of Behavioural Development* 16, no. 2 (June 1993), pp. 243-260.

This article reports on two studies addressing the meaning of primary and secondary control beliefs for transition to modernity and modern adolescents. Study 1 participants (N = 365) were Malaysian (transition to modernity), and German and North American (modern) adolescents. Study 2 participants (N = 757) were Israeli Druze (transition to modernity) and Israeli Jewish (modern) adolescents. The control beliefs scales employed in the two studies drew from the primary-secondary control beliefs conceptualisation (Rothbaum, Weisz, and Snyder, 1982), shared a similar Likert-type item structure, but differed in operationalisation. Analyses tested two hypotheses: (1) the value mediation hypothesis postulated that transition to modernity adolescents will score higher on secondary control beliefs and modern adolescents will score higher on primary control beliefs; (2) the double transition hypothesis postulated that transition to modernity adolescents will score higher on both primary and secondary control beliefs. Results supported these hypotheses only partly. However, they did show clearly that transition to modernity adolescents endorsed secondary control beliefs more strongly than did modern adolescents. The discussion focuses on possible explanations of inconsistent results. It also suggests that future research should address two issues brought to light: the adaptive value of primary and secondary control beliefs; and the explanatory value of different control types. Both should be studied in historical, developmental, and cultural contexts. [A]

Seikaly, Samir M. "Pacification of Houran (1910): The View from Within." In *Essays on Ottoman Civilization:* Proceedings of the XIIth Congress of the Comité International d'Etudes Pré-Ottomanes et Ottomanes, Praha 1996, 367-376. Archiv Orient?ln? Supplementa, 8. Prague: Academy of Sciences of the Czech Republic, Oriental Institute, 1998.

Settel, Arthur. "Persons and Personages: The Druse 'Joan of Arc." *Living Age*, no. 360 (July 1941), pp. 446+

Shahak, Israel. "The Druze in the Israeli Army." *Shahak Reports*, no. 153 (21 March 1995), pp. 1-8.

Shamai, Shmuel. "Critical-Sociology of Education Theory in Practice: The Druze Education in the Golan." *British Journal of Sociology of Education* 11, no. 4 (1990), pp. 449-463.

Shamai, Shmuel. "Loyalty in Conflict: The Golan Druze and the Educational Struggle." *Israel International Reviewof Modern Sociology* 23, no. 2 (Autumn 1993), pp. 107-117. [2 figures.]

After first describing the current conflict of interests among the Golan Druze, caught between Israel and Syria, an attempt is made to determine whether political pressures on Golan Druze students will influence their educational plans. Questionnaire data from 327 high school students in Masada reveal that Israel is considered the main and most preferred option for postsecondary studies. However, there is a large gap between student aspirations and achievement, attributed to both gender differences and political loyalty. [SA]

Shami, 'Abdullah. "The Druse Rising in Houran." *Imperial and Asiatic Quarterly Reviewand Oriental and Colonial Record*, [n.s.], 3, no. 2 [nos. 3-4] (July/October 1896), pp. 306-314. [With map.]

Shami, 'Abdullah. "The Druse Rising in Houran [Part 2.]" *Imperial and Asiatic Quarterly Reviewand Oriental and Colonial Record* , [n.s.], 3, no. 3 [nos. 5-6] (January/April 1897), pp. 180-197.

Shamir, Boas and Amos Drory. "A Cross-Cultural Comparison of Prison Guards' Beliefs Regarding the Rehabilitation Potential of the Prisoners, the Rehabilitative Potential of the Prison and Their Own Supportive Role." *International Journal of Comparative Sociology* 23, nos. 3-4 (September/ December 1982), pp. 216-224. [2 tables.]

Shamir and Drory compare the beliefs of Jewish (N=264) and Druze (N=79) maximum security guards in Israeli prisons concerning prisoners' potential for rehabilitation, prisons' potential to rehabilitate and their own role in the process. Cultural differences were found regarding beliefs in the rehabilitative potential of prisons and in the relationship between such beliefs and role conflict and job satisfaction.

Shamir, Boas and Amos Drory. "A Study of Cross-Cultural Differences in Work Attitudes among Three Groups of Israeli Prison Employees." Journal of *Occupational Behaviour* 2, no. 4 (October 1981), pp. 267-282. [5 tables.]

An investigation of differences in work attitudes among three cultural groups of Israeli prison officers, based on questionnaire data collected from the following groups: Druze (N = 83), Jews of North African origin (N = 127), and Jews of Georgian origin (N = 96). Several hypotheses were derived from previous knowledge of the three cultures, and differences explored in the relationships between perceptions and attitudes concerning specific aspects of the job vis-à-vis two measures of overall affective responses, general job satisfaction and tedium. Consistent cross-cultural differences related to characteristics of the cultures studied were revealed only with regard to satisfaction with promotions and role ambiguity. The theoretical and practical significance of these results is discussed, and a general direction for future studies in the area is recommended. [SA]

Sharara, 'Abdullatif. "الأمير شكيب أرسلان: تجسيد النهضة ووضع الهدف" Emir Shakib Arslan: The personification of the [Arab] Renaissance and the clarity of the goal. In al-Amir Shakib Arslan wa-Tahaddiyat Asr al-Nahda, 1869-1946, 70-76. Beirut: Jaridat al-anba, 1989.

Shayya, Muhammad. "الأمير شكيب وإشكالية العلاقة بالغرب" Emir Shakib [Arslan] and the problems of relations with the West. In al-Amir Shakib Arslan wa-Tahaddiyat Asr al-Nahda, 1869-1946, pp. 107-119. Beirut: Jaridat al-'Anba, 1989.

Shehadeh, Haseeb. "Borad and His Brothers in Kufir-Yasif Dialect." In *Dialectologia Arabica:* A Collection of Articles in Honour of the Sixtieth Birthday of Professor Heikki Palva, pp. 229-238. Studia Orientalia, 75. Helsinki: Finnish Oriental Society, 1995.

This is a study of an Arab village in western Galilee inhabited by Christians, Muslims and Druze.

Shinkar, Yanun. "Hameshmarot ha-Druzim shel Moshel Hasbayya." Druze troops of the governor of Hasbayya. Ba-Mahaneh (December 1982), pp. 49-52.

Shoham, A. B. Florenthal G. M. Rose and F. Kropp. "Differences in Value Importance: The Impact of Age and Gender in the Israeli Population." *Advances in Consumer Research* 25 (1998), pp. 468-474.

The importance of values and demographics in consumer behavior has grown in recent years. The globalization of markets increases the need for cross-cultural comparison of consumer behavior issues including values and their variation across cultures and demographics. Studies have established value differences across age and gender groups but mostly within single culture analyses. Our study explores three main topics: value differences between males and females, value differences across age, and the simultaneous impact of gender and age on value importance. This study also provides a preliminary cross-nation comparison of the impact of age and gender on value preferences. Data were collected from Jewish and Druze couples, and several findings emerged. First, several values are preferred more by females than males. Second, value preferences differ by age across gender groups. Finally, comparing our findings to those reported in previous research, value preferences are compared across nations and differences are identified. These findings are important for global companies, who engage in segmentation, product positioning, and promotion in different cultural settings. [A]

Shulewitz, M. H. "Golan Druze: Between the Hammer and the Anvil." *Midstream* 39, no. 5 (June/July 1993), pp. 19-21.

Sigler, Betty. "The Israeli Druze." *Present Tense* 2, no. 2 (1975), pp. 32-36. This short article provides an outline of the daily life of Druze in Mount Carmel, the Galilee and Israel during the 1970s.

Silvestre de Sacy, Antoine Isaac [Baron]. "Notice des manuscrits des livres sacrés des Druzes qui se trouvent dans les diverses bibliothèques de l'Europe." *Journal Asiatique* 5 (July 1824), pp. 3-18.

Silvestre de Sacy, Antoine Isaac [Baron]. "Observations sur une pratique superstitieuse attribuée aux Druzes et sur la doctrine des Nosariens." *Journal Asiatique* 10 (January 1827), pp. 321-351.

Silvestre de Sacy, Antoine Isaac [Baron]. "Sur l'origine du culte que les

Druzes rendent à la figure d'un veau." *Mémoires [Académie des Inscriptions et Belles Lettres]* 3 (1818), pp. 74-128.

Silvestre de Sacy, Antoine Isaac [Baron]. "Sur les livres religieux des Druzes." *Mémoires [Académie des Inscriptions et Belles Lettres]* 10 (1833), pp. 89-115.

Silvestre de Sacy, Antoine Isaac [Baron]. "Sur les livres religieux des Druzes." *Mémoires* [*Académie des Inscriptions et Belles Lettres*] 9 (1831), pp. 31-65.

Simon, Kate. "The Druzes of Mount Carmel." *Vogue*, no. 136(September 1960), pp. 269-271.

Sirr, Bishara (al-). "مشروع سكة حديد جبلية داخل قضاء المتن على مشارف لبنان" A mountain railway project in the Matn district on the hills of Lebanon. al-Mashriq (Beirut) 16, no. 10 (October 1913), pp. 733-738.

Skovgaard-Petersen, J. "Religious Heads or Civil Servants? Druze and Sunni Leaderships in Post-War Lebanon." *Mediterranean Politics* 1, no. 3 (Winter 1996), pp. 337-352.

Skovgaard-Petersen, J. "Taqiya or C ivil Religion? Druze Religious Specialists in the *Framework of the Lebanese Confessional State*." In Alevi Identity: Cultural, Religious and Social Perspectives: Papers Read at a Conference Held at the Swedish Research Institute in Istanbul, November 1996, edited by T. Olsson, E. Azdalga and C. Raudvere, 127-136. Swedish Research Institute in Istanbul Transactions, 8. Istanbul: Swedish Research Institute in Istanbul, 1998.

Skovgaard-Petersen, J."Drusernes hemmelige religion." Humaniora: *Et Magasin om Humanistisk Forskning* 11, no. 2 (1997), pp. 15-18.

Skovgaard-Petersen, J."Ideologiseri ngen af drusisk identitet pa Jabal Houran, Syrien 1860-1946." *Tidskrift for Mellanosternstudier*, no. 2 (1995), pp. 71-91.

Smaha, Joseph. "استشهاد كمال جنبلاط ضريبة الانتماء إلى المستقبل" The

martyrdom of Kamal Junblat is the outcome of belonging to the future. Sh'un Falastiniyya no. 65 (1977), pp. 7-12.

Smaha, Joseph. 'محاولة اقتراب من الفكر السياسي لكمال جنبلاط' An attempt to approach the political thought of Kamal Junblat. Sh'un Falastiniyya no. 73 (1977), pp. 82-95.

Smet, D (de). "Le concept de la gayba chez les Druzes, à la lumière de la 'Risala al-Gayba' de Hamza B. Ali." *Orientalia Lovanensia Periodica* 17 (1986), pp. 141-158.

Smet, D (de). "Le culte du veau d'or chez les Druzes." In *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras, II: Proceedings of the 4th and 5th International Colloquium Held in Leuven*, 1995 and 1996, edited by U. Vermeulen and D. de Smet, 45-61. Orientalia Lovanensia Analecta, 83. Leuven: Peeters, 1998.

This article explores the legends and myths surrounding the Druze religion
Smith, Haskett. "Life in a Druse Village." Blackwood's Edinburgh Magazine 136, no. 830 (December 1884), pp. 705+.

Smith, Haskett. "Life in a Druse Village - Part II." *Blackwood's Edinburgh Magazine* 137, no. 832 (February 1885), pp. 232.

Smith, Haskett. "Syria (Part I): Among the Druses." *Blackwood's Edinburgh Magazine* 126, no. 767 (September 1879), pp. 257+

Smith, Haskett. "The Druses of the Holy Land." *Blackwood's Edinburgh Magazine* 148, no. 902 (December 1890), pp. 750+

Smooha, Sammy. "Minority Responses in a Plural Society: A Typology of the Arabs in Israel." *Sociology and Social Research* 67, no. 4 (n.d.), pp. 436-456.

Snir, Reuven. "Hebrew as the Language of Grace': Arab-Palestinian Writers in Hebrew." *Prooftexts* 15, no. 2 (1995), pp. 163-183.

Spillmann, Georges. "150 ans de r elations franco-libanaises." *Revue Historique des Armées* 3, no. 3 (1976), pp. 33-54. [10 illustrations. Map. Bibliography.]

This article reconstructs Lebanon's turbulent history, with particular focus on religious conflicts between Muslims, Christians and Druze. The European Powers, specifically France, Great Britain and Russia, are also discussed. The author also recounts the French expedition to Syria and Lebanon in 1860-61 and the massacres suffered by the Maronite Christian community in Mount Lebanon. It concludes with a brief chronological account of the background to Lebanon's sectarian strife since 1918.

Spivak, B. I. Iancu N. Daie and A. Weizman. "The Belief in the Transmigration of Souls as a Presenting Symptom of Generalized Anxiety Disorder in a Military Setting." *Psychopathology* 28, no. 3 (May/June 1995), pp. 158-160. Transmigration of souls is one of the central beliefs of the Druze religion and culture. However, in rare cases this belief can represent psychopathology. A case of an 18-year-old Druze soldier suffering from generalized anxiety disorder whose presenting symptom was a belief in transmigration of souls is described. This case illustrates the interaction between cultural and religious beliefs with psychopathology. [A]

Sprengling, M. "The Berlin Druze Lexicon [Concluded.]" *American Journal of Semitic Languages and Literatures* [Hebraica] 60, no. 2 (January 1943), pp. 211+

Sprengling, M. "The Berlin Druze Lexicon [Continued.]" *American Journal of Semitic Languages and Literatures* [Hebraica] 57, no. 1 (January 1940), pp. 75-94.

Sprengling, M. "The Berlin Druze Lexicon [Continued.]" *American Journal of Semitic Languages and Literatures* [Hebraica] 58, no. 1 (January 1941), pp. 91-98.

Sprengling, M. "The Berlin Druze Lexicon." *American Journal of Semitic Languages and Literatures* [Hebraica] 56, no. 4 (October 1939), pp. 388-414.

St.-Ed. "Notice historique sur les Druzes: Leur formulaire ou catéchisme." Revue de l'Orient 4 (1848), pp. 139-152. Starr, Paul D., and Nura S. Alam al-Din. "Marriage: Lebanese Style." *Natural History* (April 1981), pp. 8-9.

Steinschneider, M. "Drusische Literatur." *Abhandlungen für die Kunde des Morgenlandes* 6, no. 3 (1877), pp. 192-200.

Stevenson, Ian. "Characteristics of Cases of the Reincarnation Type in Turkey and Their Comparison with Cases in Two Other Cultures." *International Journal of Comparative Sociology* 11, no. 1 (March 1970), pp. 1-17.

Strothmann, R."Drusen-Antwort auf Nusairi-Angriff." *Der Islam* 25, no. 1 (1938), pp. 269-281.

Sweet, Louise E. "The Women of Ain ad-Dayr." *Anthropological Quarterly* 40, no. 3 (July 1967), pp. 167-183.

Sweet, Louise E. "Visiting Patterns and Social Dynamics in a Lebanese Druze Village." *Anthropological Quarterly* 47, no. 1 (January 1974), pp. 112-119.

Sykes, Mark [Esq]. "Narrative of a Journey East of Jebel ed-Druse." Palestine *Exploration Fund, Quarterly Statement* (January 1899), pp. 47+

Taqiy al-Din, Adele Hamdan. "تاريخ المرأة الدرزية في الجبل" The history of the Druze woman in the [Shuf] Mountain. Tarikh al-Arab wal-alam, no. 145 (September/ October 1993), p. 78.

Taqiy al-Din, Amin. "باب ثمرات المطابع (الزهور، القاهرة)" The section on the fruits of the printing press. al-Zuhur, vol1 (1910), pp. 80-86, 125-128, 169-174, 218-222, 406-413, 504-508, 548-550; V2 (1911), p. 41-44, 81, 101-104, 184-187, 214-217, 273-280, 328-331, 379, 382, 433-435, 494-499, 545-553; V3 (1912), p. 43-53, 100-103, 173-176, 224-232, 282-285, 324

Taqiy al-Din, Jamal. "الصناعات الحرفية في الجبل" Crafts and artisans in the [Shuf] mountain. Tarikh al-Arab wal-alam, no. 145 (September / October 1993), p. 90.

Taqiy al-Din, Khalil. "الغربال في الغربال" The sieve against the sieve (a criticism of Mikha,il Noaimeh's book al-Ghirbal). al-Ahrar al-Musawwara 42 (10/4/1927), p. 12-13.

Taqiy al-Din, Sa'id. "الدوّار: عن كتاب قنص الدولار في بلاد الإنكليز" al-Dawar: from the book Dollar hunting in England. al-Ahrar al-Musawwarra 35 (1/11/1926), p.7.

Tarabieh, Bashar. "Education, Control and Resistance in the Golan Heights." *Middle East Report* 25, nos. 3-4 (May/August 1995), pp. 43-47.

Tarif, Amin [Shaykh]. "The Druze Community." *NewOutlook* 5, no. 3 (March/April 1962), pp. 84+

Tawtal, Ferdinand. 'سياحة رسولية في بلاد حوران' Apostolic journey in the Houran. al-Mashriq (Beirut) 23, no. 11 (November 1925), pp. 849-863.

Teyssier, Arnaud. "L'aviation c ontre les insurrections: L'expe ́rience française au Levant au lendemain de la première guerre mondiale." *Revue Historique des Armées* 4 (1987), pp. 48-56. [Based on French military archives. 5 illustrations.] Twice in the Levant the French used their air power to demoralize insurrectionist forces: first, during the course of the police operations between 1919 and 1925; and, second, during the Druze rebellion between 1925 and 1927.

Tharaya. "France in the Jebel Druse." *Cornhill Magazine* 3, no. 65 (1928), pp. 534+

Theroux, Peter. "Syria behind the Mask." *National Geographic*, July 1996, pp. 106-131.

Thompson, O. H. "The Druzes of the Lebanon." Moslem World [*Muslim World*] 20, no. 3 (July 1930), pp. 270-285.

Toftbek, E. "A Shorter Druze Catechism." *Muslim World* 44, no. 1 (January 1954), pp. 38-42.

Tournebize, F. P."Les Druses." *Etudes* 34, no. 73 (October/December 1897), pp. 47+

Trendle, Giles. "Under Syrian Management." *Middle East*, no. 212 (June 1992), pp. 13-15.

Turiel, Elliot and Cecilia Wainryb. "Concepts of Freedoms and Rights in a Traditional, Hierarchically Organized Society." *British Journal of Developmental Psychology* 16, no. 3 (September 1998), pp. 375-395.

This study examined whether and how members of a non-Western traditional culture hold concepts of rights and liberties. Ninety Druze

adolescents and adults (mean ages 13:3, 17:6, and 43:11) were posed with general questions about freedoms of speech, religion and reproduction, as well as with situations in which the exercise of those freedoms was in conflict with weak and strong versions of each of the following social goals: avoiding harm to persons, community interests and directives from family authority. The findings indicate that Druze adolescents and adults endorse each of the freedoms in the abstract as rights independent of existing laws. Further, they judge these rights not as absolute or inviolate, but as freedoms that in certain contexts can be subordinated to conflicting social concerns. No age differences were obtained in the general endorsement of freedoms, but older participants were more likely than younger participants to affirm freedoms in conflict situations. [A]

Van Dam, Nikolaos. "Israeli Sectarian Propaganda during the October 1973 War." *Muslim World* 67, no. 4 (October 1977), pp. 295-305. [Based on broadcasts by Radio Israel and secondary works.]

A study of propaganda broadcasts in Arabic by Radio Israel during the October War of 1973. The broadcasts, directed at Syria, were designed to spread discord among Syria's diverse religious sects. Reference is made to Radio Israel's claim during the war that substantial differences existed between the Sunni Naji Jamil, commander of the Syrian Air Force, and Alawi President Hafez al-Asad differences that supposedly explain the poor performance of the Syrian Air Force during the war. Another reference is made to the alleged execution of Druze officer, Rafiq Halawah.

Van Leeuwen, Richard. "Fakhr al-Din and His Place in Lebanese National History." *Beirut Review* no. 4 (Fall 1992), pp. 97-103.

Vays, Shamun. "الدروز في الجولان: التطرف وسببه" The Druze in the Golan: Extremism and its cause. Nashrat muassasat al-dirasat al-Filastiniyya 1, no. 11 (November 1981), pp. 694-696.

Venture, M."Mémoire pour servir à l'histoire des Druses, peuple du Liban." *Annales des Voyages* 4 (1808), pp. 325-372.

Wainryb, Cecilia and Elliot Turiel. "Diversity in Social Development:

Between or within Cultures?" In *Morality in Everyday Life:* Developmental Perspectives, edited by Melanie Killen and Daniel Hart, pp. 283-313. Cambridge Studies in Social and Emotional Development. New York: Cambridge University Press, 1995.

Considers in some detail the role of cultural contexts in the development of concepts of self and morality, with special emphasis on the structure of such concepts in traditional societies like that of the Druze [a small Arab community which was formed in the early 11th century and has since functioned as an inbred society]. This includes analyses of concepts of personal prerogatives and individual rights that go beyond the mere enumeration of examples, like the suppression of M. Halaby's book ["Diary of a Druze Girl"], which seem to reflect divergent moral codes and cultural practices in different cultures. . . . The authors begin with a review and critique of the dominant approaches to culture and social development approaches that focus on homogeneity within cultures and divergences in concepts of self and morality between cultures. [APA PsycINFO]

Wainryb, Cecilia and Elliot Turiel. "Dominance, Subordination, and Concepts of Personal Entitlements in Cultural Contexts." *Child Development* 65, no. 6 (December 1994), pp. 1701-1722.

In 2 studies, we assessed concepts of personal entitlements in more and less hierarchically organized cultures. Study 1 assessed the judgments of 88 adolescent and adult males (mean ages 17-6and 34-7)from Druze and Jewish communities in Israel. Subjects were presented with conflict situations in which a person in a dominant position (husband, father) objects to the activities of a family member in a subordinate position (wife, daughter, son), and vice versa. Druze subjects attributed more power than Jewish subjects to husbands and fathers over wives and daughters, but concepts of personal entitlements were prominent in both groups. Study 2 assessed the judgments of Druze females (mean ages 12-10, 17-5, and 38-6). Results show that females accept the legitimacy of males' power and personal autonomy, recognize the consequences for those in subordinate positions, and regard the existing social arrangements as unfair. Overall, the findings indicate that social reasoning is heterogeneous in different types of cultures. [A]

Wainryb, Cecilia. "Reasoning about Social Conflicts in Different Cultures: Druze and Jewish Children in Israel." *Child Development* 66, no. 2 (April 1995), pp. 390-401.

This study examined how children of different cultural backgrounds weigh competing considerations in complex social situations. 351 children from Druze and Jewish communities in Israel . . . were presented with conflicts between . . . (a) Justice-Authority, (b) Justice-Interpersonal, (c) Personal-Interpersonal, and (d) Personal-Authority. For each conflict, subjects selected the course of action to be followed and evaluated the desirability of each behavioral alternative. Both similarities and differences were found in the ways children . . . weigh social concerns and change their priorities with age. Furthermore, judgments in both groups were complex and heterogeneous. These findings demonstrated that the weighing of social concerns in conflict situations is not done solely according to an overriding cultural orientation. [A]

Wainryb, Cecilia. "The Mis-Measure of Diversity: Reflections on the Study of Cross-Cultural Differences." In *Culture as a Context for Moral Development:* New Perspectives on the Particular and the Universal, edited by Herbert D. Saltzstein, pp. 51-65. New Directions for Child Development, no. 76. San Francisco: Jossey-Bass Inc., Publishers, 1997.

The goal of this chapter is to point out some of the limitations of the study of diversity though general cultural explanations and provide an alternative path for capturing diversity between cultures in ways that recognize the heterogeneity of human experiences. The author argues that individuals within cultures participate in multifaceted social experiences and in the process develop distinct goals, interests, and perspectives; multiple and even conflicting perspectives also emerge out of social interactions among individuals within society. Therefore, the study of diversity between cultures necessitates the study of the local manifestations of diversity within cultures. To illustrate this proposition, the author discusses data from a number of studies conducted among the Druze Arabs in Israel on diversity in issues of independence (personal choice, rights, autonomy) and interdependence (obedience, mutuality, collective interests) in relation to gender and age. The particular manifestations of diversity within this traditional, hierarchically

organized society are contrasted with the manifestations of diversity within Western societies (Israeli Jewish and American). The finding that the local or cultural manifestations of individualistic and collectivistic elements vary systematically along a number of dimensions renders the heuristic of quantifying the overall proportion of individualistic and collectivistic elements within a society at the very least insufficient. [APA PsycINFO]

Walker, Dennis. "Israel's Druze: Particularist Micro-Nationalists versus Pro-Sunni Arabists [Part I.]" *Eastern Anthropologist* 48, no. 2 (April/June 1995), pp. 115-135.

Walker, Dennis. "Israel's Druze: Particularist Micro-Nationalists versus Pro-Sunni Arabists [Part II.]" *Eastern Anthropologist* 48, no. 3 (July/ September 1995), pp. 267-292.

Wasti, Syed Tanvir. "Amir Shakib Arslan and the CUP Triumvirate." Taylor & Francis, *Middle Eastern Studies,* 44, no. 6(2008): pp. 925-936

Wehr, H. "Zu den Schriften Hamza's im Drusenkanon." *Zeitschrift der Deutschen Morgenlìndischen Gesellschaft* 96(1942), pp. 187-207.

Weiss, S. and M. Moore. "Alcohol Drinking Habits of Israeli Jewish, Moslem and Druze Adolescents in the North of Israel in 1990." *Israel Journal of Psychiatry and Related Sciences* 28, no. 2 (1991), pp. 20-28.

Weiss, S. and M. Moore. "Cultural Differences in the Perception of Magazine Alcohol Advertisements by Israeli Jewish, Moslem, Druze and Christian High School Students." *Drug and Alcohol Dependence* 26, no. 2 (October 1990), pp. 209-215.

Weiss, S. and M. Moore. "How Do Israeli Adolescents of 4 Religions Obtain Alcoholic Beverages and Where?" *Journal of Child and Adolescent Substance Abuse* 4, no. 4 (1995), pp. 79-87.

This article describes preferred places of drinking and ways of obtaining alcoholic beverages by 1,480 Jewish, Moslem, Christian and Druze adolescent drinkers from 29 schools in 13 locations in the north of Israel in winter 1994. The pub is the primary source of alcohol for Jewish adolescents,

whereas the home is the main alcohol source for non-Jewish teenagers. Most Jewish and Druze teenagers obtain alcohol by themselves. Most Moslems get their drinks from same-age friends. Most Christians get alcohol from their parents. This article presents gender and grade differences, as well as cultural-oriented suggestions for preventive initiatives. [A]

Weiss, S. and M. Moore. "Israeli Christian, Druze, and Moslem Adolescents' Attitudes toward Magazine Alcohol Advertisements." *International Journal of the Addictions* 27, no. 6(1992), pp. 735-741.

Weiss, S. and M. Moore. "Reasons for Abstinence among Moslem, Druze, and Christian Adolescents in Israel." *International Journal of the Addictions* 30, no. 11 (1995), pp. 1499-1508.

Weiss, S. and M. Moore. "Reasons for Non-Drinking among Israeli Adolescents of Four Religions." *Drug and Alcohol Dependence* 38, no. 1 (April 1995), pp. 45-50.

Adolescent abstainers have largely been ignored in the literature. This article describes the reasons for not drinking of 2366 Israeli Jewish, Moslem, Druze and Christian adolescents in the north of Israel in the winter of 1994. It analyzes the findings by religious group, religiosity (secular versus religious Jews), location and gender of Jews, and school grade of Jews and Moslems. Harmful health consequences of alcohol use and religious injunction are the most prevalent reasons for abstinence among Moslems and Druze. Jews abstain mainly because of disliking the taste and/or smell of alcohol and because they "do not care for it." Christians abstain mainly because of the harmful effects of alcohol on health and dislike of its taste and/or smell. The implications of the results for prevention are discussed. [A]

Weiss, S. G. H. Sawa Z. 'Abdeen and J. Yanai. "Substance Abuse Studies and Prevention Efforts among Arabs in the 1990s in Israel, Jordan and the Palestinian Authority: A Literature Review." *Addiction* 94, no. 2 (February 1999), pp. 177-198.

This paper is the result of a collaborative project of Israeli, Jordanian and Palestinian scientists gathered to reveal the current extent of substance abuse and efforts at prevention among Arabs in Israel, Jordan and the Palestinian

Authority territories, in order to identify needs and suggest future collaborative activities and directions for regional cooperation. The article provides data and covers the current state of substance abuse prevention and research among Moslems, Christians and Druze ... by reviewing prevention materials and studies published in the professional literature, as well as in reports and Doctoral and Master's theses in Arabic, which have been located in academic libraries and other institutions, in the framework of a comprehensive search. The review shows that most of the Israeli research in the Arab sector deals with alcohol use among youth, that the majority of Jordanian studies focus on illicit drug use, that the research among Palestinians is in its infancy, and that comprehensive prevention programs are lacking in the trilateral region. It describes the key results of most of the 12 Israeli studies among Arabs, 11 Jordanian studies and four Palestinian studies.It reveals that drug abuse among Israeli Arab students is probably more prevalent than among Jewish adolescents, that the typical Jordanian drug addict has a higher level of education than the typical Palestinian drug addict, and that the Palestinian is more likely to be a multiple drug user. Recommendations for future activities include organization of a regional collaborative workshop in order to establish data collection systems for basic statistics relevant to drug abuse and development of comprehensive prevention programs, as well as studies in the substance abuse domain concerning knowledge, attitudes and behavior among the general Arab population. [A]

Weiss, Shoshana."Attitudes of Israeli Jewish and Arab High School Students toward Alcohol Control Measures." *Journal of Drug Education* 29, no. 1 (1999),pp. 41-52.

This article describes a study of the attitudes of adolescents of 4 religions in the north of Israel toward 8 alcohol control measures: taxation on alcohol, age limit for buying alcohol, restrictions on types of outlets which are allowed to sell alcohol to minors, restrictions on opening hours of pubs, restrictions on advertising of alcohol, limit of blood level of alcohol when driving, the authority of policemen concerningthe testing of drunk drivers, and restrictions on roadside alcohol outlets. Of the 2,186adolescents (aged 16-18 yrs) surveyed, 1,387were Jewsand 799 were Arabs (340 Moslems, 351 Christians, and 108 Druze); 1,080 were boys and 1,106were girls. Findings indicate that the majority of the Ss tended to support alcohol control

measures pertainingto alcohol and driving issues, but only about a third of the Ss tended to enhance alcohol control measures in the other domains. In addition, Arabs tended to favor restrictive attitudes toward alcohol control measures in comparison with Jews, and Arab females tended to favor such attitudes more than Arab males. Implications for prevention and effective alcohol policy are discussed. [APA PsycINFO]

Weiss, Shoshana. "Israeli Arab and Jewish Youth Knowledge and Opinion about Alcohol Warning Labels: Pre-Intervention Data." *Alcohol and Alcoholism* 32, no. 3 (May/June 1997), pp. 251-257.

This article presents the results of a survey of about 2220 Arab (Muslim, Christian and Druze) and 845 Jewish adolescents living in northern Israeli communities in 1996. A questionnaire about warning labels on alcoholic beverages asked respondents about their knowledge of the risks listed on such labels before their introduction and about their knowledge of other risks omitted from the proposed labels. Most of the adolescents preferred warning labels on containers to warnings on advertisements and Arab respondents favoured such labels more than Jews. Initial levels of knowledge among respondents were not very high.

Weiss, Shoshana. "What Do Israeli Jewish and Arab Adolescents Know about Drinking and Driving?" *Accident Analysis and Prevention* 28, no. 6 (November 1996), pp. 765-769.

This article describes a study, which is the first in Israel to investigate knowledge concerning drinking and driving among a large group of 2408 adolescents of four religions in the north of Israel, in the winter of 1995. The article analyses the results by referring to general scores and to five areas in the "drinking and driving" domain: legal blood alcohol concentration (BAC) limit, minimal number of drinks prohibited by the lawbefore driving, common myths, main effects of alcohol on driving ability and youth vulnerability. The article emphasizes differences between the Jewish group and the non-Jewish (Arab) group. The average score of the sample was 2.06 (out of 5). Jews received the highest score (2.30) and Moslems got the lowest score (1.45). No differences were found among those who had a driving license and those who had not, and between the group of respondents from the north of Israel and a sample of participants from the center of the country. Lack of knowledge was revealed especially concerning knowledge

about the BAC limit and youth vulnerability. Arabs tended to exaggerate the amount of drinks allowed to be consumed before driving according to the law, to hold common myths more than Jews and to get lower scores concerning alcohol's main effects on driving skills. However, they tended to be more aware than Jews of youth vulnerability. [Elsevier Science]

Wesendonk, O. G. von."Die Religion der Drusen." *Der Neue Orient* 7 (1920), pp. 85-88, 127-130.

Wessels, Anton. "The History of Religious Politics in the Lebanon." In *Islamic Dilemmas: Reformers, Nationalists and Industrialization:* The Southern Shore of the Mediterranean, edited by Ernest Gellner, 255-266. Berlin: Mouton, 1985. This article includes a section on Druze-Christian relations in the nineteenth century.

Wüstenfeld, Heinrich Ferdinand. "Fachr ed-din, der Drusen-Fürst und seine Zeitgenossen." *Abhandlungen der historisch-philologischen Klasse der koniglichen Gesellschaft der Wissenschaften zu Gttingen* 33 (1886), pp. 1-178.

Yazbik, Yusuf Ibrahim. "وليّ من لبنان" A saint from Lebanon. al-Mashriq (Beirut) 53 (November/December 1959), pp. 609-638.

Yazigi, Halim (al-). "شكيب أرسلان بين فكرة القوميّة والفكرة الإسلامية" Shakib Arslan between nationalism and Islamism. In al-Amir Shakib Arslan wa-tahaddiyat asr al-Nahda, 1869-1946, pp. 94-98. Beirut: Jaridat al-anba, 1989.

Yiftachel, O. and M. D. Segal. "Jews and Druze in Israel: State Control and Ethnic Resistance." *Ethnic and Racial Studies* 21, no. 3 (May 1998), pp. 476-506.

The article examines the evolving relations between the settler state of Israel and an Arab-Druze indigenous village community. Theoretical aspects are initially discussed, highlighting a structural conflict embedded in the ethnocentric processes of nation- and state-building in 'pure' settler societies. The place of the Druze community and the village of Bet Jan are then analysed within the Israeli (Jewish) 'ethnocracy' which imposed territorial control policies over the village. This control was intensified by

environmental groups which campaigned to constrain Druze land usage in village lands zoned as a natural reserve. However, growing awareness among the Druze of their ethnic discrimination, and their increasingly effective political mobilization, have resulted in the development of a protracted land control conflict. The Bet Jan case demonstrates that the modern 'nation-state' in general, and the ethnocentric settler state in particular, are fragmenting. Ironically, this process is partially caused by the state's own ethnocentric policies of land and minority control. [A]

Zahr al-Din, Saleh. "شكيب أرسلان: مقدمات الفكر السياسي" Shakib Arslan: Introduction to [his] political thought. al-Fikr al-Arabi 5, nos. 35-36(September/December 1983), pp. 281-288.

Zeidner, Moshe. "Perceptions of Ethnic Group Modal Intelligence: Reflections of Cultural Stereotypes or Intelligence Test Scores?" *Journal of Cross-Cultural Psychology21*, no.2(June1990),pp.214-231.[3tables.]

Zeidner studied Israeli college students (60 Arabs and 60 Jews) to ascertain perceptions of the modal intelligence of European and Sephardic Jews, and Muslim, Christian and Druze Arabs, as well as which determinants they deem responsible for differences in ability among ethnic groups, their thoughts on the social distance between these groups, and their assessment of the relationship between perceived social distance and group modal intelligence. Respondents saw the modal intelligence of the five groups in the context of their own group affiliations, leading the author to suggest that the role of each group in relation to the others and cultural stereotypes among groups both affected perceptions of intelligence. Jews of European extraction were generally considered to be most intelligent, with Arab students generally explaining their assessment in terms of environment.

Zeller, I. "Reise von Nazareth in den Houran." *Das Ausland* 36(1863), pp. 961-963.

Zeller, J. "The Druses and Their Religion." *Church Missionary Intelligencer*, [n.s.], 12 (1887), pp. 536-549.

Zenner, Walter P. "Some Aspects of Ethnic Stereotype Content in the Galilee: A Trial Formulation." *Middle Eastern Studies* 8, no. 3 (October 1972), pp. 405-416.

An analysis is made of the content of stereotypes held by Arabs in Galilee regarding Muslims, Christians, Druzes, bedouin and gypsies. Interviews were held with elder Arabs in the Galilee-Carmel region of Israel between Nov. 1967 and July 1968. In general, Christians were believed to conform much less to the Arab codes of honor and chastity than the Muslims and Druzes. Defending the modesty of women is seen more often among Muslims and Druzes than Christians. The Christians are viewed as less violent and more successful in gaining material rewards. The bedouin are viewed as possessing a fighting ethic, especially in relation to defense of honor. The gypsies are viewed as being without honor and so do not have to be treated honorably. They are also viewed as relatively nonviolent and sexually immodest. [P. Montgomery, SA]

Zenner, Walter P. and Maurice N. Richter. "The Druzes as a Divided Minority Group." *Journal of Asian and African Studies* (Leiden) 7, nos. 3-4 (Summer 1972), pp. 193-203.

The Druzes are a typical minority group in their relations with the dominant groups among whom they live. The Druzes have a high level of group autonomy, created by particularistic historical and geographical phenomena. Group identity is so strong that even though there is often conflict between internal factions, social mechanisms have been created to mitigate divisive tendencies. [HA]

Zenner, Walter P."Who is a Druze?" N*ewOutlook* 17, no. 6(July 1974), pp. 25-31, 40.

Ziadeh, Ma'n. "الإسلام في مواجهة الغرب، سيرة الأمير شكيب أرسلان وجهاده وفكره" Islam facing the West, the life of Emir Shakib Arslan, his [political] struggle and his thought. In al-Amir Shakib Arslan wa-tahaddiyat asr al-Nahda, 1869-1946, 120-128. Beirut: Jaridat al-anba, 1989.

Ziv, Y. M. Frydman E. Lange N. Zelnik et al. "Ataxiatelangiectasia: Linkage Analysis in Highly Inbred Arab and Druze Families and Differentiation from an Ataxia-Microcephaly-Cataract Syndrome." *Human Genetics* 88, no. 6 (March 1992), pp. 619-626.

Zu'aytir, Akram. "الدروز لباب العرب" The Druze are the core of the Arabs. al-Quds 4 (March/April 1980), pp. 29-32.

Zughayb, Jirjis. "A Troubled Period in the History of Kisrawan from an Original Lebanese Manuscript." Introduced, translated and with notes by Haifa Mikhael Malouf Limam. al-Majalla al-Tarikhiyya al-Arabiyya lil-dirasat al-Uthmaniyya 11-12 (1995), pp. 145-177.

Zuhur, Sherifa. "Building a Man on Stage: Masculinity, Romance, Performance according to Farid al-Atrash." Sage Publications, *Men and masculinitie.* 5 no. 3 (2003), pp. 275-294.

Bibliography - Theses, Dissertations

'Abd, Hammoud Zahra (al-) فؤاد الخشن: الإنسان والشاعر Fu'ad al-Khishn: the man and the poet. M.A. thesis, School of letters and human sciences, Lebanese University, 1993.

Abouchedid, K. E. Confessional Pluralism and Education: Themes from the Lebanese Experience. Ph.D., Manchester University, 1997.

In an attempt to discover how confessional schools operate and whether or not their practices take Lebanese multiculturalism into consideration, the author studied the impact of Lebanese educational policies upon instruction in history, languages and religion in seven confessionalschools. According to the author, another aim of the dissertation wasto achieve a "better understanding of the factors which promote particularistic sub-cultural units in schools." Using research undertaken before Lebanon's 1975-1990 civil war and contemporary case studies exploring the views and experiences of policy-makers, school staff and students, this study shows that little has changed since the French Mandate with regard to "sectarian affiliation of schools and the distribution of student bodies on confessional and economic grounds." Thus, while Muslim, Druze and Armenian schools have failed to attract Arab Christian students, Christian schools which avoided proselytization or kept it to a minimum were successful in attracting Muslim students.

Abraham, Antoine J. Maronite-Druze Relations in Lebanon 1840-1860: A Prelude to Arab Nationalism Ph.D., New York University, 1975 [150 pages.]

Abu Askar, Hassan اليزبكية والجنبلاطية The Yazbakis and the Junblatis. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1972.

Abu 'Izzeddin, Nejla Mustafa. The Racial Origins of the Druzes. Ph.D., University of Chicago, 1934.

Abu Raslan, Fuad Salem. الحاكم بأمر الله وحملات المؤرخين الظالمة Al-Hakim bi-amrillah and the unjust attack of historians.

Abu Ziki, Fuad. الأمير السيد عبد الله التنوخي Prince Sayyid Abdallah Tanoukhi. أطروحة دكتوراه غير منشورة بإشراف د. أسعد ذبيان

'Adrah, 'Abdul-Rahman. بروتوكول لبنان، ١٨٦١-١٨٦٤ The protocol of Lebanon (1861-1864). M.A., Department of History and Archaeology, American University of Beirut, 1952.

'Adrah, Hala. Druze Identity in Perspective: A Case Study of Druze University Students. M.A., School of Oriental and African Studies, University of London, 1991.

After characterizing the Druze community as a scattered, agrarian religious minority with a substantial urban presence, the author analyzes the aggregate identity of a number of Druze students at the University of Damascus. Her method includes an examination of Druze literature, which is substantially informed by Druze history and doctrine to the detriment of any discussion of Druze self-image and identity, and an analysis of field research on the basis of anthropological theory. Consideration is given to the current self-image of Druze students, the image held by non-Druze students at the same university and "the contemporary dynamics for an ethnic identity for the Druze, presuming the model of a politically 'stable' Syria."

'Alam, 'Alam Yusuf (al-). التمرّد في سورية، ١٩٢٥-١٩٢٧ The rebellion in Syria, 1925-1927. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1974.

Asakir, Butrus. الالتزام الاجتماعي في أدب سعيد تقي الدين Social commitment in the writings of Sa'id Taqiy al-Din. Certificate in Arabic Language and Literature, Faculty of Education, Lebanese University, Beirut, 1973.

Ayoub, Victor F. Political Structure of a Middle East Community: A Druze Village in Mount Lebanon. Ph.D., Harvard University, 1955. [105 pages.]

'Azzam, Intisar Jamil. Persistence and Malleability of Ethnic Boundaries: The Experience of the American Druze. Ph.D., University of California at Irvine, 1995. [183 pages.]

In studying the Druze as a distinctive and cohesive esoteric collectivity, whether in the Middle East or in the diaspora, the author's stated goal is to examine the creation and organization of ethnicity as well as the creation and transformation of identity within a migrant population. Specifically, the study focuses upon three factors: the basis and contextual dynamics for American Druze claims to distinctiveness; the definition of inclusion and exclusion criteria among these Druze; and the "role and viability of intentionality and voluntary affiliation vis-à-vis ascription" in determining the membership and boundaries of the group. Research was conducted among members of a southern Californian community of about 1700 Druze and included a preliminary survey as well as participant observation, intensive interviews and extensive case histories. Azzam found that traditional definitions of Druze identity based upon esoterism and endogamy were subject to challenges and change, while symbolic forms of cohesiveness and distinctiveness were given new emphasis and "diverse subjective perceptions of cultural difference had begun to emerge." Azzam concludes that such new perceptions must be analyzed as "changes for continuity, which forces us to view 'community' or 'cultural difference' as a malleable symbolic construct with a longevity deriving from the creative reorganization of the various subjective interpretations of the shared symbols, and the actions taken by individuals to infuse these symbols with vitality."

Badr al-Din, Maryam. جبل عامل في عهد الأمير فخر الدين المعني الثاني Jabal 'Amil in the age of Emir Fakhr al-Din Ma'n II. Certificate in History, Faculty of Education (1st Branch), Lebanese University, Beirut, 1977.

Bakhsh Jalaluddien, Khuda. Melville and Islam. Ph.D., Florida State University, 1988. [152 pages.]

A childhood fascination with Arabia led Melville to infuse his work with Middle Eastern imagery, beginning with his first work, Typee, published in 1846. After a trip to the Holy Land ten years later, his interest in the Prophet Muhammad expanded to include Islam as a religion. For example, his 1876 work, Clarel, has his protagonist, Rolfe, ascribing the tranquility of the

Muslim Druze, Djalea, to the latter's active relationship with God, an insight which serves to intensify Rolfe's own interest in Islam. In this dissertation, Bakhsh examines how Melville adopted "Islamic philosophies" in his own life, including what he describes as "Islamic fatalism," concluding that this helped Melville to accept "his age's failure to recognize him as an intellectual who [had] diagnosed the problems which plagued the spiritual side of Western civilization."

Bazzi, Muhammad Jamil. موضوع الشيخ بشير جنبلاط ١٧٧٥-١٨٢٥ The question of Shaykh Bashir Junblat, 1775-1825. Certificate in History, Faculty of Education (1st Branch), Lebanese University, Beirut, 1977.

Bedoyan, Hratch. The Internal Power Structure and Political Leadership of the Armenian and Druze Communities in Modern Lebanon (1943-1972) and Their Political Activities in Three Major Crises. Ph.D., University of Oxford, 1978. [376pages.]

Bedoyan analyzes the power base of Armenian and Druze political leaderships and the distribution of power in their communities with regard to elections to Lebanon's parliament and its communal councils, and the selection of high-ranking civil servants. On the basis of historical and contemporary research into socio-economic and educational factors, as well as the behaviour of Armenian and Druze leaderships during three political crises in Lebanon, Bedoyan concludes that the Druze political leadership depended upon small homogeneous groups with traditional power bases and that their control was exercised through the political heads of the Junblat and Arslan clans; at the time of writing, these families were led by Kamal Junblat and Majid Arslan. Bedoyan contends that Junblat modified the approach and role of the Druze leadership by altering the usual balance of power within his community and by posing a threat to traditional Lebanese political activity through his combined position as the Druze communities' most powerful figure and the national leader of leftist forces.

Ben-Dor, Gabriel . Politics of Innovation and Integration: A Political Study of the Druze Community in Israel. Ph.D., Princeton University, 1972. [430 pages.]

Bryer, D. R. W. The Origins of the Druze Religion: An Edition of Hamza's Writings and an Analysis of His Doctrine . Ph.D., University of Oxford, 1971-72.

Bu'ayni, Hasan Amin (al-). التاريخ الإجتماعي والسياسي لجبل الدروز في الربع الأول من القرن العشرين The social and political history of the Druze mountain in the first quarter of the twentieth century. Ph.D.

Darwish, Ghada. المعنيون The Ma'nids. Certificate in History, Faculty of Education (1st Branch), Lebanese University, Beirut, 1977.

Dessertatio De Druziis Libani Incolis Cujus Partem Primam Nutu Incliti Ordinis Philosoph, Lundensis .[16pages.]

A dissertation in Latim and Arabic about the Druzes in Lebanon.

Dib, Kamil Amin. أسباب الفتنة الكبرى في لبنان ١٨٦٠ The causes of the Great Civil War in Lebanon, 1860. M.A., Department of History and Archaeology, American University of Beirut, 1957.

Fayyad, Halim. The Effects of Sectarianism on the Lebanese Administration. M. A., American university of Beirut, Faculty of Arts and Sciences Department of Political Studies and Public Administation. Beirut, 1959.

Hajar, Paula M. Arab Immigrant Parents and American School-People: An Ethnography of a Cross-Cultural Relationship. Ph.D., Harvard University, 1993. [470 pages.]

This dissertation studies the relationships between Arab immigrant parents and the staff of two elementary schools in a north-eastern American city. Semi-structured interviews were conducted between seventeen parents (Christians, Muslims and Druze) who had emigrated from Lebanon, Palestine and Syria, and thirty staff members, half of them teachers. Hajar comments that the parent/school relationship was dependent upon the tendency of one school to separate children of limited English proficiency, while the other did not. Parents disliked segregation, but teachers in the heterogeneous classrooms found it difficult to cope with the children's needs and tended to refer them to special education programs more often than they did other students. Moreover, teachers often had very different attitudes toward ethnic differences; some were enthusiastic about them, some wished to acculturate students quickly and still others tolerated differences but were ambivalent about their place in the classroom. In general, school staff knew little about the Arab world and its diversity, and some were particularly critical about patriarchal and hierarchical family roles. Arab immigrant

parents tended to stress limits and controls, instead of freedom and individualism, and felt particularly threatened by American sexual mores. According to Hajar, these attitudes "inhibited their friendships with Americans" and "their participation in American community life."

Halabi, Ghassan (al-). الجبل غمد الأمة The mountain is the strong hold of the nation.

Harb, Rimonda. الاقتصاديات في عهد الأمير فخر الدين المعني الثاني Economic issues in the age of Fakhr al-Din Ma'n II. Certificate in History, Faculty of Education (2nd Branch), Lebanese University, Beirut, 1979.

Hopper, May Habboush. Comparative Analysis of Ethnic Identity, Self-Concept and Attitudes toward Women among Lebanese and Palestinians . Ph.D., University of Florida, 1983 [161 pages.]

Hopper surveys 119 Lebanese and Palestinians of both sexes and various religious backgrounds in order to "investigate the topology of the Arab-American ethnic identity and its relationship to self-concept and to attitudes toward women's roles and behaviors," as well as to "explore any differences and similarities . . . [among] these three variables in relation to gender, religion, nationality and length of stay in the USA." She concludes that Arab-American ethnic identity is "orthogonal" and made up of relatively discrete Arab and American dimensions. The Lebanese identified more strongly with the American dimension, as did Christians in general, although this identification seemed to be a related to the amount of time respondents had spent in America. The Lebanese also tended to score higher on self-concept, which was unaffected by length of stay, although no significant differences were found among adherents to the three religions. No real differences existed between the Lebanese and Palestinians regarding their attitudes toward women; however, the Christians in both groups tended to have a more liberal approach. Women scored much higher on self-concept then men and were also more liberal in their attitudes toward members of their own sex. Ethnic identity was essentially the same among both men and women.

Isma'il, Adel . La question Druse au Liban entre 1840 et 1861 . Thèse 3ème Cycle, Université de Paris, 1956. [715 pages.]

Itani, Muhammad Khalil. تاريخ لبنان الدبلوماسي من عام ١٨٤٠ حتى ١٨٦١ The diplomatic history of Lebanon from 1840 until 1861.). M.A., Department of History and Archaeology, American University of Beirut, 1951.

Kamal, Fawaz. Study of the Political Aspects of the Druze Law. Ph.D., Dropsie University, Philadelphia, 1981. [In Hebrew. 158 pages.]

Kamal begins with the assertion that the Druze of Palestine were not granted millet status by the Ottoman government even though their co-religionists in Lebanon were so recognized and were also given the right, in1890, "to maintain local judicial organs to deal with problems of inheritance, marriage and personal status." As a consequence, Israeli Druze followed Muslim court law until 1962, when the Israeli government passed a separate court law for Druze based upon developments in Lebanese law. Kamal characterizes the personal status law developed in Lebanon as "the finest modern family law enacted at any time in the Middle Eastern Arab countries," describing it as a synthesis of religious and secular laws drawn from local and foreign (Egyptian and French) sources and especially from "ancient Druze religious law." Due to the influence of this latter source, "it derived provisions suited to the modern nuclear family, such as prohibition of polygamy, the principle of representation in succession and absolute freedom of testation," all of which are in sharp contrast to Muslim legal norms. Kamal notes that, by borrowing Druze court law from Lebanon, Israel is the first country in the history of international law to embrace a law passed in an enemy country.

Kanaan, Claude Boueiz. Intercommunal relations and the 1958 crisis in Lebanon Ph.D., School of Oriental and African Studies, University of London, 1996.

Kanaan argues that analyses of the 1958 crisis in Lebanon tend to overemphasize the role of foreign states and ideologies to the detriment of its long- and short-term internal causes. Indeed, in the author's opinion, the influence of ideologies such as Nasserism largely derive their importance from the fact that they were "invoked by Lebanese elements in the name of Lebanese foreign policy in order to further their own causes and agendas for Lebanon." In part, these agendas were shaped by deep-rooted communal

myths concerning the 'historical' evolution of Lebanon's different confessional groups. Consistently significant was the role played by the Maronites and their mythology; similar initiatives by the Sunnis and Druze were more sporadic and often depended upon their relations with the Maronites. Nonetheless, all groups helped to precipitate the crisis by justifying their agendas for Lebanon's future through interpretations of the country's past. In tracing the communal sentiments and tensions underlying the crisis and its resolution, this study uses official and private papers, unpublished memoirs, newspapers and interviews.

Kasdan, Leonard. Isfiya: social structure, fission and faction in a Druze community. Ph.D., University of Chicago, 1961.

Khalifeh, 'Issam. جبل عامل والإدارة الشهابية (١٦٩٧-١٨٤١) رسالة لنيل شهادة الكفاءة التعليمية في مادة التاريخ Jabal Amel (southern Lebanon) and the Shahabi administration (1841- 1697). ed. Nicola Ziadeh. [159 pages.]

Khanmohammad, Mumtaz. The Fatimid Da'wa in the Reign of al-Hakim Bi Amr Allah. M.A., School of Oriental and African Studies, University of London, 1986.

The first two chapters discuss the Fatimid da'wa, with particular emphasis on the reign of al-Hakim bi-Amrallah, between AD 1000-1021. The third chapter treats the controversy regarding the person of al-Hakim. The fourth chapter focuses on the da'wa under al-Hakim and the emergence of Druzism.

Kirrish, F. Ethnicity and Social Organisation in a Druze Community. Ph.D., University of Cambridge, 1987.

On the basis of extensive fieldwork in Majdal Shams, a Druze village on the Golan Heights, the author attempts to describe and analyze the factors which have led to changes in Druze ethnic identity, particularly in the context of political processes taking place at the time of writing and of developing relations between the Druze community and the state of Israel. Kirrish discusses ancient Druze ethnic boundaries based upon descent and endogamy, contemporary links between Israeli Druze and Druze in neighbouring countries, and cultural similarities between Druze and Arabs before developing one of his major themes, the "redefinition of ethnic

boundaries by the Druze spiritual leaders." Kirrish next looks at the effects of this process and of changes in economic resources, land tenure and employment within the Druze community in order to explore the distribution of power between the temporal and spiritual leadership.

Landis, Joshua Mead. Nationalism and the Politics of Za'ama: The Collapse of Republican Syria, 1945-1949. Ph.D., Princeton University, 1997. [388 pages.]

Landis begins his study of the early period of Syrian independence by focusing upon the 'Alawi and Druze élites to argue that "bitter sectional and communal competition, not class warfare, undermined Syria's fragile power center and permitted Colonel Husni al-Za'im to take power in 1949." He contends that the leadership of the 'Alawi and Druze communities were unwilling to relinquish power to Damascus or to embrace the Sunni form of Arab nationalism, preferring instead King 'Abdullah's dream of a Greater Syria and the maintenance of their own political autonomy. In response, President Quwwatli strove to encourage an alternative Druze leadership, a move which led to strife in Jabal Druze and instability in the country. After describing the different strategy followed by the 'Alawi community, Landis concludes by ascribing Syria's early political problems to "fierce competition between regional élites, the different interpretations of the nation each promoted, and their lack of a shared sense of political community."

Ma'aluli, Tony (al-). العمران في عهد فخر الدين المعني الثاني Development in the age of Fakhr al-Din Ma'n II. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1973.

Makdisi, Ussama Samir. Fantasies of the Possible: Community, History and Violence in the Nineteenth-Century Ottoman Empire .. Ph.D., Princeton University, 1997. [417 pages.]

Makdisi looks at periodic outbreaks of sectarian conflict in Mount Lebanon between 1840 and 1860 as manifestations of the rise of new nationalist ideologies in the Middle East. After first arguing that the 'traditional' social order of the Mountain was defined more by family rank than religion, he next suggests that local élites attempted to take advantage of European intervention to transform their society, advancing "opposing political claims

to represent Mount Lebanon on the basis of invented nationalist sectarian histories." However, this appeal to sectarianism permitted "subaltern mobilizations which presented alternative and subversive understandings of the definitions of reformed communal identities." His stated emphasis, then, is upon "the uncertainty of élite sectarian ideologies in the face of popular movements that transformed §knowledgeable' élite representations of community and history into far more 'ignorant' formulations." According to Makdisi, the religious violence during this period "represented attempts on the part of both Druzes and Maronites to create 'pure' and modern landscapes and communities."

Mala'ib, Nawwaf. آل بحتر التنوخيون في العهد الصليبي The Tanukhid house of Buhtur in the age of the Crusaders. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1971.

Martelli, Dale Robert. Rural Rebels and Urban Nationalists in Syria and Palestine, 1920-1939: The Rebellions of Sultan al-Atrash and Shaykh Izz al-Din al-Qassam. M.A., Simon Fraser University, Burnaby (Canada), 1990. [161 pages.]

Martelli examines the roles of Sultan al-Atrash, in the Syrian Revolt of 1925, and Shaykh Izz al-Din al-Qassam, in the Arab Revolt of 1936, in an attempt to establish whether tradition or modern nationalism motivated either or both of these rebel leaders. Characterizing both uprisings as peasant revolts begun by rural leaders with the aim of expelling the French and British mandatory authorities from their respective countries, Martelli concludes that the rebellions and their leaders "represented the change and continuity of politics in Syria and Palestine, epitomizing the tension between tradition and modernization in the Arab Middle East."

Najjar, Farid (al-). الاقتصاد اللبناني في عهد الأمير فخر الدين The Lebanese economy in the age of Emir Fakhr al-Din. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1957.

Na'man, 'Issam. The office of Prime Minister in Lebanon (1943-1963). Thesis (M.A.). Dept. of Political Studies and Public Administration, A.U.B. 1963.

Nasr, Tamer. رحلة الأمير فخر الدين الثاني الكبير إلى إيطاليا The journey of

Emir Fakhr al-Din II the Great to Italy. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1973.

Nur al-Din, Fahd. القائمقامية الدرزية، ١٨٤٢-١٨٦٠ The Druze Qaimaqamate, 1842-1860. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1972.

Oppenheimer, Jonathan W. S. The Social Organisation of a Druze Village in Israel Ph.D., London School of Economics, 1976.

Ozveren, Yasar Eyup. The Making and Unmaking of an Ottoman Port-City: Nineteenth Century Beirut, Its Hinterland, and the World-Economy. Ph.D., State University of New York at Binghamton, 1990. [282 pages.]

Ozveren focuses upon the rise of nineteenth-century Beirut in relation to its own hinterland and to the core areas of the global economy, devoting considerable attention to the role of all aspects of the global silk industry in this process. The importance of the silk industry, he argues, is that it "attests to the specificity of the peripheralization of the Lebanon under the impact of Beirut-based capital." Moreover, the incorporation of Beirut into the industry's global network provided Maronite Catholics with an ostensibly secular substitute for the religious bond they had traditionally enjoyed with France, much to the resentment of other Christian communities, as well as Muslims and Druze. After the first half of the nineteenth century, shifts in the global economy and in local interests led Beirut's merchants and intelligentsia to reconsider the city's relationship to the Mountain, to Syria and to Istanbul. Ozveren argues that this development and subsequent events provide evidence contradicting theories that the rise of a bourgeoisie necessarily leads to modernity and the formation of a nation-state.

Parsons, Laila H. The Druze in the Arab-Israeli Conflict, 1947-1949. Ph.D., University of Oxford, 1995.

According to Parsons, this dissertation offers the first detailed analysis of the 1947-1949 political and military alliance between Druze and Jews in Palestine. She begins with a summary of the history and religion of the Druze community up until the fall of the Ottoman Empire, focusing especially upon the significance of taqiyya in Druze political behaviour. The second chapter emphasizes the "neutral stance" of Palestinian Druze during

the Arab revolt of 1936-1939 and their earliest interaction with Zionist officials. In the four chapters that follow, Parsons details the increasing contacts between the Palestinian Druze and the Jews, commencing with the outbreak of civil war in November 1947, continuing through the Arab-Israeli war and ending with the armistice agreement signed in the summer of 1959 between Israel and her neighbouring states. She also makes passing references to the relationship between the Zionists and the Druze of Lebanon and Syria. Parsons argues that the military and political role played by the Druze on behalf of the Zionists was "significant."

Peled, Alom. Soldiers Apart: A Study of Ethnic Military Manpower Policies in Singapore, Israel and South Africa. Ph.D., Harvard University, 1994. [403 pages.]

Peled starts his investigation into how states devise and adjust their ethnic military manpower policies by arguing that they are fixed by national ideology. Consequently, he asserts, they evolve through a complex bargaining process between politicians, military officers and ethnic leaders, with each group pursuing its own agenda: politicians tend to suspect the loyalty of ethnic troops; officers are driven by the desire to improve combat performance; and ethnic leaders are interested in raising group status within the state. According to Peled, ethnic leaders are often successful in pressuring high-ranking members of the other two groups to change existing policies in their favour. In the section of his dissertation dealing with Israel, Peled focuses upon the integration of Druze conscripts into the Israeli army in the 1950s.

Peterson, Daniel Carl. Cosmogony and the Ten Separated Intellects in the 'Rahat al-'Aql' of Hamid al-Din al-Kirmani. Ph.D., University of California at Los Angeles, 1990. [609 pages.]

In comparing the philosophical systems of the Fatimid Isma'ili, Hamid al-Din al-Kirmani, and his non-Ismaili predecessor, Abu Nasr al-Farabi, Peterson attempts to explain why al-Kirmani deviated from the Farabian model to advocate creation ex nihilo. In doing so, he compares al-Kirmani's *Rahat al-'aql* with al-Farabi's al-Madina *al-fadila, Plotinus' Enneads* and the pseudepigraphic *Theology* of Aristotle, and also examines events in Egypt at the time of Caliph al-Hakim bi-Amrillah. Peterson considers al-Kirmani as

representative of one stage in the struggle for dominance between two opposing trains of thought that he terms the 'Platonic' and the 'Quranic.' Although it had originally rejected anthropomorphism, Ismailism later developed a sophisticated Neoplatonic doctrine to replacit previous gnostic ideology. The new doctrine was still anti-anthropomorphic, but implied divine-human interrelation and posed a theological problem to al-Kirmani due to the ontological, ethical and soteriological implications of the Neoplatonic chain of being and, especially, its relationship to subsequent claims for the divinity of al-Hakim. Peterson's study argues that, "by adopting a philosophical theology which simultaneously denied anthropomorphism and severed the Platonic linkage between the human and the divine, alKirmani not only perfected an Islamic via negativa but undercut the position of his ideological opponents in the formative Druze movement."

Qaidbey, Na'ila Taqiy al-Din. Druze Lebanon under the Last Mamluks. M.A., Department of History and Archaeology, American University of Beirut, 1981.

Richani, Nazi[h] F. Political Parties in Underdeveloped Countries: The Case of the Progressive Socialist Party of Lebanon, 1949-1978. Ph.D., George Washington University, Washington, DC, 1990. [233 pages.]

In studying the history of Lebanon's Progressive Socialist Party (PSP) from 1949 to 1978, Richani contends that Lebanon's dependent economic development affected the sectarian and class composition of the PSP and the party's political behaviour. His examination of official PSP records for the period under study and interviews with party leaders lead him to suggest that the party's social composition was influenced during six crucial periods, the most important being the civil war periods (1958 and 1975-1976) and the period immediately after the assassination of the party's founder, Kamal Junblat (1977). Noting that the socialist and reformist PSP tended to attract underprivileged Lebanese-including Muslims and, particularly, Druze-and that dependent development increased economic discrepancies and established a political system that perpetuated these differences, Richani argues that dependent development impeded national unity and interest aggregation. On the basis of this particular case-study, Richani broadens his conclusion to argue that "dependent development influences the social

composition and political behavior of Third World political parties" and that it also enhances the "ethnic, racial, religious and regional social cleavages" which govern the organization of such parties.

Richards, Edlyn Suzanne. From the shadows into the light: The disappearance of the Fatimid caliph al-Hakim. San Jose State University. History Department.

Salame, Munir. لبنان، ١٨٤٠-١٨٦٠ : أحداث طائفية أم حركات إجتماعية Lebanon, 1840-1860: Intercommunal events or social movements. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1974.

Saleh, Shakib. Anglo-Druze relations, 1840-61, and their bearing on British policy concerning the Lebanon. Ph.D., School of Oriental and African Studies, University of London, 1974-75.

Shaqra, Fawzi (al-). نظام الحكم في لبنان في عهد القائمقاميتين The system of government in Lebanon in the period of the Dual Qaimaqamate. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1965.

Shaybub, Idvik Juraydini. سعيد تقي الدين، سيرته وأدبه Sa'id Taqiy al-Din, his life and writings. M.A., Department of Arabic and Near Eastern Languages, American University of Beirut, 1969.

Shuayb, Hasan. اللمعيون بعد معركة عين دارة في لبنان The Abu al-Lama' [emirs] in Lebanon after the battle of Ayn Dara. Certificate in History, Faculty of Education, Lebanese University, Beirut, 1973.

Strick, Betsy Rebecca. Ideology and Expressive Culture in the Druze Family. Ph.D., University of California at San Diego, 1990. [496pages.]

Strick's stated objective is to study the cultural variability of a Middle Eastern community, the Druze, and to explore the relationship between cultural beliefs, expressive forms and the family. She takes issue with researchers who have suggested that Druze family laws and religious doctrines favouring "the nuclear over the extended family" and emphasizing "women's involvement in religion" signify "an ideology of sexual

egalitarianism." By examining popular village belief to search for discrepancies between doctrine and practice, she finds that it generally conforms to traditional social practice. She also suggests that "there may be two systems of meaning regarding women and the family; one is associated with communal life and is widely known, and the other, associated with religious doctrine, is obscured by religious secrecy and is expressed to different degrees and through different customs in different villages and families." Finally, Strick posits that Druze asceticism may be a contributing factor to characteristic and established features of Druze belief and society.

Swayd, Samy S. [Swead Samy Shavit]. Lebanese Druze Identity: Change or Continuity? (1840s-1990s). Ph.D., University of California at Los Angeles, 1993. [240 pages.]

On the basis of primary sources, Swead attempts to establish a firm foundation of data concerning Druze origins, society, politics and literature before developing a conceptual framework for the analysis of group identity which includes ideological beliefs, cultural attributes and political attitudes. This is followed by an examination of the Druze version of their religious, social and political history during the sect's formative period (1017-1043), the Emirate period (1043-1840) and the civil war period (1840s-1860s and 1970s-1990s). After analyzing this history in terms of his conceptual framework, Swead concludes that, between the two periods of civil war,"Druze ideological beliefs have remained consistent and their scripturally-based cultural attributes have remained unchanged, whereas several of the circumstantially-based cultural attributes and all of their political attitudes have transformed or change substantially." Swead suggests that the Druze sense of identity has ideological belief and scriptually-based cultural aspects at its centre and that cultural attributes and political attitudes are respectively nearer to its periphery.

Ubayd, Salamah. الثورة السورية الكبرى، ١٩٢٥-١٩٢٧، على ضوء وثائق لم تنشر The Great Syrian Revolt, 1925-1927, in the light of unpublished documents. M.A., Department of History and Archaeology, American University of Beirut, 1951.

Periodicals (Journals, News papers)

Arslan, Amin. الاستقلال: مجلة تصويرية سياسية أدبية اسبوعية أصدرها أمين
Al-Istiklal: a weekly picturesque, أرسلان في بوينس ايرس سنة ١٩٢٦
political, and literary journal established in Buenos Aires in 1926.

Arslan, Amin. كشف النقاب: جريدة عربية أسبوعية أصدرها أمين أرسلان في
Kashif al-Niqab: a weekly Arabic newspaper باريس سنة ١٩١٠
established in Paris in 1910.

Arslan, Shakib (ed.). الشرق: جريدة يومية سياسية أدبية اقتصادية أصدرتها
Al-Shark: a daily السلطة التركية الحاكمة في دمشق بتاريخ ٢٧/ ٤/ ١٩١٦
political, literary, and economical newspaper established by the Turkish authority in Damascus on the 27/4/1916.

Arslan, Shakib. La Nation Arabe: monthly journal issued in French in Geneva, Switzerland in 1930 .

Badur, Sulayman. البيان: جريدة أدبية سياسية اخبارية انتقادية أسبوعية أصدرها
سليمان بدور وعباس أبو شقرا في نيويورك (الولايات المتحدة) بتاريخ ٣١/ ١/
Al-Bayan : a weekly, political, and critical newspaper. Established ١٩١١
in New York on 31/1/1911.

Dawidiyeh School (The). الضحى: مطبوعة دينية شهرية أصدرها الأوقاف العامة
Al-Duha: a monthly, literary, and للطائفة الدرزية في عبيه سنة ١٩٥٠
scientific journal established in Abeih on the 1/1/1936.

Dawidiyeh School in Abeih (the). الذكرى: مجلة علمية اجتماعية شهرية
أصدرتها المدرسة الداودية في عبيه (لبنان) بتاريخ شهر نيسان ١٩٢٧. كانت مجلة
Al-Dhikra: a monthly, scientific, and social journal للمدرسة الداودية
established in April 1927. It suceeded the journal of the Dawidiyeh School.

Fayyad, Sa'id Dawud. نهضة العرب: جريدة عامة نصف أسبوعية أصدرها
Nahdat al-Arab: سعيد داود فياض في ديترويت (الولايات المتحدة) سنة ١٩٤٧
a bi-weekly newspaper established in Detroit (USA) in 1947.

Hamadeh, Muhammad 'Ali. القضايا المعاصرة A journal published by Dar al-Nahar, and edited by Muhammad 'Ali Hamadeh. Vol. 1 (1969) - Vol. 4 (1972).

Hamadeh, Sa'id (Editor - in - Chief). سلسلة الأبحاث الاجتماعية Social Studies Series. Publishes four issues a year by a committe of A.U.B. professors. Vol. 1, no. 1 (March, 1945) - Vol 1, no. 4 (Sept. 1945).

Hamadeh, Sa'id (editor - in - Chief). الأبحاث الاجتماعية Social Studies. Vol. 2 (1946) - Vol. 3 (1947). supercedes Social Studies series.

Hamadeh, Sa'id (Editor - in Chief). الأبحاث al-Abhath (Studies). published by the American University of Beirut. Vol. 1 (1948) - Vol. 12 no. 3 (Sept. 1959).

Harb, Najib. الجبل: جريدة يومية سياسية مصورة أصدرها نجيب حرب في (
Al-Jabal: a daily, political, and السويداء (سورية بتاريخ ٢/٨/١٩٤٢
picturisque newspaper established in Suwaydah (Syria) on 2/8/1942.

Junblat, Kamal. الأنباء: جريدة اسبوعية ناطقة باسم الحزب التقدمي الاشتراكي
أصدرها كمال جنبلاط في بيروت بموجب المرسوم رقم ٨٥١٠ تاريخ ٣/٥/
Al-Anba': a weekly newspaper, organ of the socialist progressive ١٩٥٢
party, established in Beirut according to decree 8510 dated 3/5/1952.

Madrasah al-Dawidiyeh (al-). مجلة المدرسة الداودية: مجلة شهرية مدرسية
تربوية أصدرتها المدرسة الداودية في عبيه بتاريخ ١/٩/١٩٢٥. اصبحت الذكرى
Majalat al-Madrasah al-Dawidiyeh: a monthly educational journal established in Abeih on the 1/9/1925. Suceeded by al-Dhikra.

Najjar, 'Abdallah and 'Ajaj Nuwayhid. القلم: مجلة عامة أصدرها عبد الله
Al-Qalam: a general نجار وعجاج نويهض في دمشق بتاريخ ١/٧/١٩١٩
journal established in Damascus on 1/7/1919.

Najjar, 'Abdallah and Hani Abu Muslih. المجلة: مجلة عامة أصدرها عبد
Al-Majallah: a الله نجار وهاني أبي مصلح في دمشق بتاريخ ١/٤/١٩١٩
general journal established in Damascus on 1/4/1919.

Nakad, Aref (al-) (ed.). الأيام: جريدة يومية أصدرتها قيادة الكتلة الوطنية
Al-Ayyam: a بدمشق بتاريخ ١٠/٥/١٩٣١ ورأس تحريرها عارف النكدي
weekly newspaper established by the leadership of the National Block in Damascus on 10/5/1931.

Nakadi, Aref (al-). اليوم: جريدة يومية سياسية أصدرها عارف النكدي في
3\10\1906Al-Yaum: a daily political دمشق بتاريخ ١٣/١٠/١٩١٦
newspaper established in Damscus on 13/10/1916.

Nakadi, Shakib Melhem (al-). الميثاق: مجلة شهرية اجتماعية أدبية تاريخية
ثقافية علمية غير سياسية أصدرها شكيب ملحم النكدي في بيروت بموجب القرار
Al- Mithaq: a monthly, social, literary, رقم ٨٨٧ تاريخ ٢٨/١٠/١٩٦٤
historical, cultural, scientific, and non political journal, established in Beirut according to decree no. 887 dated 28/10/1964.

Nasir al-Din, 'Ali. الإصلاح: مجلة أصدرها علي ناصر الدين في عاليه بتاريخ
Al-Islah: journal established in Aleih (lebanon) on 1/4/1911. ١/٤/١٩١١

Nasir al-Din, 'Ali. الصفاء: جريدة أدبية سياسية شهرية أصدرها علي ناصر
Al-Safa: a monthly, literary, and الدين في بيروت بتاريخ ١٨/٢/١٨٩٩
political journal established on Beirut on the 18/2/1899.

Nasir al-Din, 'Ali. الصفاء: مجلة علمية صناعية تاريخية فكاهية أصدرها علي
Al-Safa: a monthly, scientific, ناصر الدين في بيروت بتاريخ ١/١/١٨٨٦
industrial, historical, and humorous journal established in Beirut on the 1/1/1886.

Nasir al-Din, Nadim. الأمة: مطبوعة أسبوعية غير سياسية أصدرها نديم ناصر
Al-Ummah: a weekly الدين في بيروت بموجب القرار ٨ تاريخ ٨/٥/١٩٥٦
non political journal, published in Beirut according to decree no. 8 dated 8/5/1956.

Nuwayhid, 'Ajaj. العرب: جريدة تبحث في المواضيع السياسية والتعليمية
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